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*PHILLIPS BIBLE INSTITUTE SERIES*  
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# How to Set the Church in Order

*A Hand-book on Church Officers  
and Organization*

By

MARTIN LUTHER PIERCE  
*Chancellor of Phillips Bible Institute*



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To my wife  
Ina Ballenger Pierce



## FOREWORD

"Of the making of many books there is no end." It is fortunate for us that this is true, since our human lives are constantly in need of a vision. This very often must be along some specific line. Best of all, God makes ready through man's heart and hand the needful message of inspiration and uplift.

Every edifice which is to endure must have foundation-stones uncrumbling. The qualities of every noble life have their base in the Divine Law. The placing of these basic rocks—that he who runs may read and may more easily understand the simple plans of the New Testament Church and a sufficient training of himself; that he may have no cause to be ashamed as he has builded a lively stone into the structure of the Church of the living God—is the purpose of the excellent chapters forming this book by Prof. Martin L. Pierce.

This volume was begotten of an enthusiastic desire to bring that efficient aid to thousands who feel keenly the importance of the great work to which they have been called and their own inability to perform the task; and, realizing something of the demands that are being made upon those who are to be leaders in Christian work, are ready to fit themselves for efficient service.

Few are better fitted to bring such a message than Professor Pierce. Out of the years of his rich experience as a teacher he has written these inspiring chapters, teeming as they do with the spirit of the efficient life. The author realizes full well that there are many faithful ones who lack only the knowledge of how to accomplish the greatest good and at the same time obtain the largest results. The book is an outflowing of his heart, in this respect, and sets forth in concrete form just such fundamental material as is necessary to the development of efficient men and women for service in the Church.

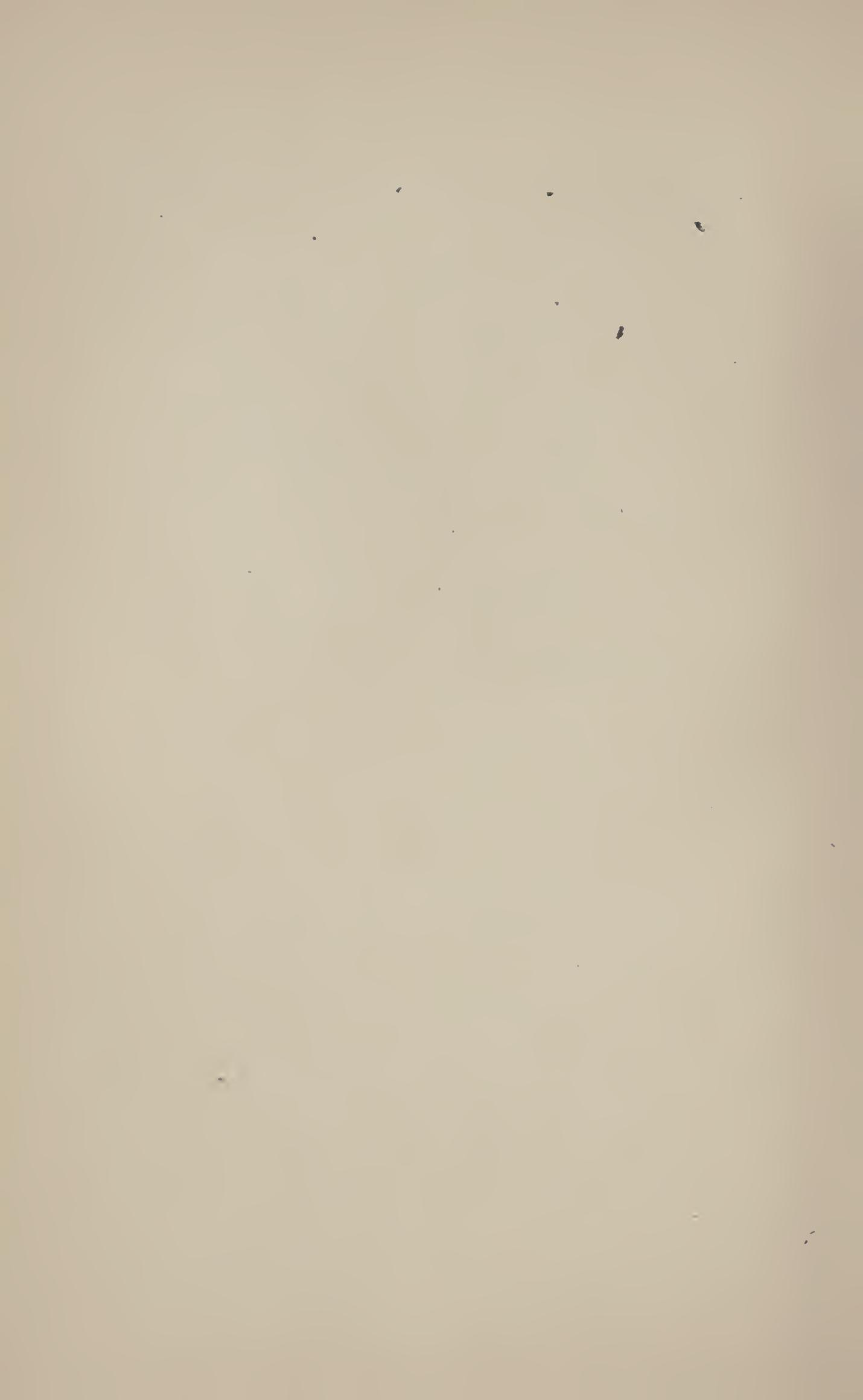
These are days of efficiency in the work of the Church. The demand for this is made on all sides, and no one need hope to be entrusted with responsibility unless he is fitted for it. The spirit is an indication of that hopeful optimism so prophetic of better things. Efficiency is that fitness for worthy tasks which grows out of consecrated preparation, and brings results—the effectual course that grips and holds.

That Church is best conserving its heaven-born mission which fits its several members as intelligent and effectual workmen in a world sadly in need of Christian service. Nor does it forget to nurture into efficient life its new-born babe. It has a vision of its place in the community's life as a responsibility thereto and an unquenchable desire to fulfill all its obligations, realizing that to be a profitable servant it must give to the world an effectual service many-fold more than it gets out of it.

This timely book in this busy age, dealing as it does with the fundamental phases of the Church's work upon which successful endeavor depends, is well adapted to meet those needs in setting forth clearly Christ's divinely planned institution and man's part in its mission. In very concise and most readable form it brings to the individual the very inspiration and information he most needs to be an approved workman. The great end of life, after all, is not only to think, but to act. Not only to be learned, but to be good and noble. Accordingly, the crowning merit of a book must always be its practical usefulness, and as such may God speed this book on its mission of service.

W. T. FISHER.

*Phillips Bible Institute, March, 1914.*



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I.

PREPARATORY WORK OF OUR  
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## I.

### PREPARATORY WORK OF OUR LORD.

#### 1. The Three Dispensations

God has given to the world three different revelations. The first was the Patriarchal. It was given to all people during the early history of the race. Its priests were the elders in the family and tribe. The universality of sacrifice proves the universality of this revelation. Even though it was debased by various forms of idolatrous worship, it still retains some of the marks of its divine origin. This religion is still in force in many places. It can only be displaced by the introduction of Christianity. Second, God revealed himself through a special revelation to the Jewish nation. This revelation was for them only. It can nowhere be found where they were ever instructed to give this revelation to the whole world. Much of the Patriarchal revelation was carried over, restated and embodied in the Jewish revelation. The law of the Jewish revelation was given on Mount Sinai, and continued in force until it was nailed to the cross. Its purpose was to prepare the world for a higher conception of God and to be a schoolmaster to lead the world to a fuller and higher revelation. Third, God revealed himself through his Son. This revelation was for all nations and for all time. The

## 4 HOW TO SET THE CHURCH IN ORDER

Christian religion was a new religion. It differed fundamentally from all the religions of the world, including the two previous dispensations. This religion demanded not sacrifice as did they, but faith in and obedience to its founder.

### 2. Fullness of Time

When Jesus was born in Bethlehem, the nations of the earth were looking towards Judea for a spiritual deliverer. Each nation in its turn had tried to gratify its longings for a higher life, by resorting to what seemed to them to be most worth while. The Oriental kingdoms had resorted to luxury. They had reveled in wealth. Nations of people had, by the sacrifice of their lives, constructed the walls of Nineveh and the hanging gardens of Babylon. With each new enterprise, restlessness and discontentment had been intensified. With the coming of Greece, a new avenue was opened. For them, the supreme thing was social and intellectual culture. During this time the world's greatest painters, greatest writers and greatest sculptors were produced. Contests of physical strength and endurance occupied the attention of the remotest tribes, but of no avail. Grecian culture crumbled to the earth, and the nation fell back into obscurity because its spiritual standards were base and low. The ambition of Rome was the conquest of the world. A universal empire was the dream of every Roman citizen. At last, when this had been all but realized, she found that it did not satisfy. Her citizens became corrupt; her highest offices were sold to the highest bidder. At such a

time our Lord made his appearance among men.

**3. The Advent** "Hail! thou that art highly favored," was the beginning of the salutation of the angel that appeared unto Mary, the mother of our Lord. It seems that she did not understand the significance of the angel's words. She knew, however, that the message had come from God, and was satisfied to wait for the fulfillment of the announcement. Micah, in his prophecy, had foretold that Jesus was to be born in Bethlehem. A call had gone out for a census for all of the Roman Empire. The Jews were to go to their native cities. For this census, Joseph and Mary came to the village of Bethlehem. Here, Jesus was born. A manger was his cradle. The Wise Men from the East, following their star, came to this manger and presented their gifts. The shepherds, watching their flocks by night, heard the wonderful proclamation of the angels: "Glory to God in the highest, and on earth peace, good will towards men." Simeon and Anna were assured that their earnest longings had been satisfied when Jesus was presented at the Temple. Simeon rejoiced because his eyes had seen the salvation of God; and Anna "gave thanks unto God, and spake of him to all that were looking for the redemption of Jerusalem." Jesus grew up in Nazareth, being obedient unto his parents. At about thirty he began his public ministry. He went to the river Jordan and submitted himself to baptism, at the hands of John, saying that it behooved him to fulfill all righteousness. After this he went into the wilderness

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and there endured the threefold temptation. Here he was tempted in all points as we, yet without sin. The word "JESUS" means Saviour. The name "CHRIST" signifies anointed. The first was a proper name; the second identified our Lord with the Messiah who had been foretold by all of the prophets.

### 4. False Hope of the Jews

The prophets had set forth clearly and distinctly all of the important facts concerning the advent of the promised Messiah.

The place of his birth had been mentioned. The time of his coming had been made known by them. His mission and purpose had been definitely written down. All of these statements had been misinterpreted by the teachers and the leaders of the Jewish nation. They looked for one having a great reputation; but the record tells us that Jesus made himself of no reputation. They looked for a ruler and a master such as David had been to the nation; but our Saviour came in the form of a servant. They thought he would compel obedience from all of the nations, but the Son of God became obedient unto death. They thought he was to rule a universal kingdom; but the Son of man refused to be made king. They thought he was to have wealth and splendor; but for our sakes he became poor. They thought that all the world would recognize him; but the son of David came unto his own and his own received him not. These misrepresentations will account for the constant conflict which was carried on between our Lord and the rulers of the Jewish nation. The fact that he did fulfill Jewish prophecy accounts for

the fact that the common people heard him gladly.

### 5. The Law and the Gospel

"For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:2, 3). The law was a school-master to lead us to Christ. The law made man fear God and tremble before Him for his own disobedience. The gospel revealed God's love to the world. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The gospel sets forth God's lovingkindness and his mercy. On the night when the Hebrews went out of Egypt, they celebrated their first Passover. The paschal lamb was slain and the blood sprinkled on the door-posts. As a result, the angel of death passed over their houses and visited only those of the Egyptians. Fifty days later the law was given. At that time three thousand were slain for disobedience. Paul calls Christ our Passover because he was sacrificed for us. Fifty days after this sacrifice the Holy Spirit descended upon the apostles and those waiting with them. On this day, three thousand accepted the mercies that this sacrifice had provided for them. The law was for one nation and one people. The gospel was for the nations of the earth. The law taught hatred of one's enemies. The gospel teaches us to love those who despitefully use us. The law says, "An eye for

an eye and a tooth for a tooth;" but the gospel tells us, "Blessed are the merciful: for they shall obtain mercy." The law knew little of immortality and the future life. By means of the gospel, immortality has been brought to light.

#### 6. As God's Son

The testimony which Christ gave to the world he gave not of himself, but of God. "For God sent not his Son into the world to judge the world, but that the world should be saved through him." Jesus, as the Son of man, means sympathizer and a friend of mankind. Jesus, as a Son of God, means a Saviour and a Redeemer for mankind. This fact is the fundamental proof of the Christian religion. Jesus, as the Son of God, is the center of all revelation, to which all other facts concerning our Lord are related. When performing his miracles, he made it clear that the works which he did were done by the Father working through him. When men doubted his claim, he appealed to his works for vindication. None but the Son of God could command the waves to be still; could open the eyes of the young man born blind; could raise the dead to life and could make white the flesh of those suffering from leprosy. John, in his first Epistle, says: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." As a Son of God, he is to be worshiped and honored. This worship is expected and required by his Father.

a. HIS AUTHORITY. As the Son of God, all authority was committed into his hands. In Mat-

thew we read: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The fundamental difference set forth in this passage is signified by the word "authority." The scribes and Pharisees sat in the seat of Moses. While teaching, they were continually turning to the law and to the prophets for proof concerning their teachings. Jesus, when teaching, would preface his remarks with "I say unto you." He referred to no man, to no position, to no authority, to substantiate his teachings. The authority of Jesus was the authority of testimony. He spoke the things which he knew. His knowledge and intuition covered the entire field of moral and religious teaching. At every point Jesus opposed the method of the scribes. With him there was no hesitation; there was no doubt. Geikie says: "No wonder that when He had finished his address the multitude were astonished at his teachings. They had been accustomed to the tame and slavish servility of the rabbis, with their dread of varying a word from precedent and authority; their cobwebbery of endless sophistries and verbal trifling; their laborious definitions on the infinitely little and their unconscious oversight of all that could affect the heart." The highest recommendation for a preacher or Bible-school teacher is that he has a "thus saith the Lord" for his public instruction.

*b. As A TEACHER.* Having come with this authority, it is only natural that teaching would be the

characteristic work of Jesus. He had no church to preach in nor pulpit to preach from. He did not go about the country holding revival meetings, as do our evangelists. He differed from the ancient teachers in that he identified himself with no school or system of philosophy. The following passages indicate this clearly: "Coming into his own country, he taught them in their synagogues." "Jesus said to the multitudes, . . . I sat daily with you teaching from the temple." "On the sabbath day, he entered into the synagogue and taught." If we examine all of the passages which refer to the teaching and preaching of our Lord, we shall find that he did it wherever and whenever an opportunity was presented. Often he delivered his most valued discourses to a single listener. This was true in the case of Nicodemus and the woman at the well. All of his teaching was done orally and in a manner that would be called conversational. His theme was always the coming Kingdom. His parables illustrated its growth and value. In performing his miracles, he taught the multitude that the Son of man had power to forgive sins. During his conversation with Nicodemus, he set forth some of the most important facts of the new birth. It is only as we look upon him as the great Teacher that we are able to comprehend most fully the work which he did while among men.

**7. His Attitude  
Towards Sin**

In all of our Lord's teachings we see this attitude clearly set forth. The Jews, at the time of Christ, were amazed because he associated with publicans and sinners. At that time there were

but two ways of looking at sin. One was a severe way. When sin had been committed, the greatest amount of punishment possible was to be inflicted upon the offending party. The second way was that of false liberalism. This way said: "Eat, drink and be merry, for to-morrow we may die." It looked upon this life as being the beginning and end of man's career. Christ introduced a new and third way of viewing guilt. It differed from both of these. His standard of right was higher than the law in that it went back to the intents of the heart. He taught that righteousness is the path to greatest happiness. Christ's solicitude for the sinful was based upon personal affection. He loved the woman at the well, and he loved sin-sick Mary. Christ went into the home of Zacchæus because Zacchæus needed him. He tells us definitely that he came to seek and to save that which was lost. Jesus raised men from their sins by showing to them his own holy life and not by abusing them for their own shortcomings. This is a most worthy example for us. He has told us: "And I, if I be lifted up from the earth, shall draw all men unto me." Multitudes of sin-sick people are about us. They need our sympathy and love. Let us manifest towards them the same attitude that was manifested towards the sinful, by our Lord.

**8. As Our Example**

In all other things, as well, Christ is to be our example. The difficulty with so many of us is that we take each other for our examples, in Christian living, instead of taking Christ. He has been

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given unto us as our perfect model. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1,2). We are here enjoined to be followers of God, as dear children. Paul, in writing to the Corinthians, requests that they follow him even as he was a follower of Christ. When riding on a railway train, it is impossible for us to know how rapidly we are traveling so long as we look at the other passengers in the car. We must look out of the window and note how rapidly we are passing through villages, fields and forests. So long as we measure ourselves by ourselves, we do not know how far short we come from the standards which God has set up for us. We must take God's word and study the life of his Son, and then be constrained to live like him. At this very point the ethical religions of the world fall down. They have nothing but a man to point to as an example. At this same point the moralist comes short. He would become righteous by eliminating each day imperfections from his life. His whole attention is centered on self. This hinders and stops spiritual growth. God would have us forget self and reach out towards the example we have in Christ, in order that we might fulfill our highest spiritual possibilities.

### 9. The Death of Christ

#### a. PROPHETIC SYMBOLISM.

The tragedy of Calvary is the tragedy of tragedies. We learn from the word of God that it dates back into the

councils of eternity. He was a Lamb that was slain from the foundation of the world. This tragedy was foretold by all of the prophets. In Isaiah the climax is reached. A violent death is here vividly described. He is said to have been slain for our transgressions and to have been bruised for our iniquities. Each year, when the high priests went into the Holy of Holies, they offered a sacrifice for the sins of the people. These sins were not blotted out, but rolled back to the time of this great sacrifice. All of the animals that were ever sacrificed simply typified the sacrifice of the Son of God. On the day of his crucifixion, rocks were rent asunder. The dead came forth from the graves. For three hours the sun refused to shine. At the Lord's table we find a perpetual memorial of this event. The Master said: "This is my body, broken for you." "This is my blood of the new testament, shed for the remission of sins." Paul, in his preaching, put this great tragedy in the foreground of every sermon. He said that he was determined to know nothing, when preaching to men, except Christ and him crucified. In the preparation for the life that is yet to come, we are enjoined to wash our robes and make them white in the blood of the Lamb.

*b. Its PURPOSE.* The crucifixion of Jesus was not a murder. It was the vicarious sacrifice of the Son of God for the redemption of a sin-cursed world. "Christ hath redeemed us from the curse of the law." "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Forasmuch as ye

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know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It is a fundamental law of life that the greatest blessing which can come to humanity is the voluntary sacrifice of those who are innocent. The mother suffers for the child. The patriot is ready to die for his country. The martyr willingly goes to the stake for the sake of the great truth he has proclaimed to the world. The crucifixion was no injustice to Jesus. It was for the joy that was set before him that he endured the cross. He despised the shame and sat down at the right hand of the throne of God. This vicarious sacrifice always calls out the best that there is in man. The son never gets away from the influence of a mother's love. The nation never forgets its great patriots. The equality of humanity and the brotherhood of man are the doctrines of the cross. The awfulness of sin is intensified as we understand more clearly the significance of the tragedy of the cross.

**10. As Mediator** Christ has ascended to the right hand of the Father, and there to-day makes intercession for us. "There is one God and one Mediator between God and men, the man Jesus Christ." Jesus says: "Whatsoever you shall ask the Father, in my name, that will he do." In the Hebrew letter we are told that we have a High Priest who hath passed into the

heavens. We are assured that Christ is touched with the feelings of our infirmities because he has been tempted in all points like as we. As High Priest, he makes daily intercession to the Father in our behalf. We have no right, as Christians, to approach God in any other way than in the name of our Saviour. A mediator must sustain a proper relationship to both parties. It is said of Jesus that he is both the Son of God and the Son of man. This mediatorship is daily illustrated in our court-rooms. The attorney is the mediator for his client before the judge or the jury. The attorney speaks in his behalf and he pleads his case. It is the will of the Father and the desire of the Son that this mediatorship should become universal. Man alone interferes with this realization. Christ, standing outside of the city of Jerusalem, said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" This vividly sets forth the attitude of Christ, and likewise the present attitude of a great part of the world. In the plan of redemption there is a threefold work. God prepared the plan. He gave his Son to the world. Christ came to reveal the perpetual love of the Father. When men understand this mediatorial work of Christ they will no longer accuse God of refusing to accept them. God and Christ have done their part. It only remains for man to accept the plan and to render obedience.

QUESTIONS FOR REVIEW.

1. Name the three dispensations.
2. For whom was each given?
3. For how long was each given?
4. What do you understand by the fullness of time?
5. Name five things that mark the advent of our Lord.
6. Why did the Jews have a false hope?
7. Why are many of them still looking for the Messiah?
8. Contrast the law and the gospel.
9. How did Jesus prove himself to be God's Son?
10. What is the extent of his authority?
11. Why is Jesus called the "Great Teacher"?
12. Characterize his attitude towards sin.
13. What is the advantage of having him for our example?
14. What was accomplished by the death of Christ?
15. How does it change our attitude towards our own death?
16. As Mediator, what does he do for us?

## II.

# THE CHURCH AND THE HOLY SPIRIT

## OUTLINE—CHAPTER II.

### INTRODUCTION.

1. BAPTISM OF THE HOLY SPIRIT—WHAT WAS IT?
2. BAPTISM OF THE HOLY SPIRIT—WHAT WAS IT FOR?
  - a. TO PREPARE APOSTLES.
  - b. IN ORDER TO TEACH ALL NATIONS.
  - c. TO ADMIT THE GENTILES.
3. GIFTS OF THE HOLY SPIRIT.
4. WHEN THESE GIFTS ENDED.
5. OPERATION OF THE HOLY SPIRIT.
  - a. IN CONVERSION.
  - b. IN PERFECTING CHRISTIANS.
  - c. IN SPECIAL PROVIDENCE.
6. WITNESS OF THE HOLY SPIRIT.
7. THE HOLY SPIRIT'S RELATION TO THE WORLD.

## II.

### THE CHURCH AND THE HOLY SPIRIT.

As we read our New Testaments, we learn that there is one God—the Father; one Lord and Saviour—Jesus Christ. Also that there is one Holy Spirit, and that he has been sent forth into the world by the Father. John the Baptist said: “I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire” (Matt. 3:11). “Now, concerning spiritual gifts, brethren, I would not have you ignorant.” “Now there are diversities of gifts, but the same Spirit.” “When he is come [Holy Spirit], he will reprove the world of sin and of righteousness and of judgment.” In Rom. 8:16 we read: “The Spirit itself beareth witness with our spirits that we are children of God.” Before Jesus ascended to the Father, he instructed his disciples “not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence” (Acts 1:4, 5). From these various passages we learn that the work of the Holy Spirit is manifold. Inasmuch as the Holy Spirit directed the establishment of the Church, dictated terms of

entrance and pointed out means of grace for the Church, the Christian dispensation may very fittingly be called the dispensation of the Holy Spirit.

**1. Baptism of the  
Holy Spirit—  
What Was It?**

This peculiar work of the Holy Spirit had been prophesied by the prophet Joel. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth; blood, and fire, and pillars of smoke." On the day of Pentecost, when this manifestation had taken place, the Apostles were accused of being drunk. Peter, in order to set this accusation aside, refers to and quotes this very passage and states that it is now being fulfilled. The manifestations were a sound as of a mighty rushing wind, and there appeared unto them tongues like as of fire. They were filled with the Holy Spirit, and spoke with other tongues as the Spirit gave them utterance. There is just one more instance, of the baptism of the Holy Spirit, in the Bible. In the tenth chapter of Acts we have the circumstance concerning the conversion of Cornelius and his household. While Peter was preaching to this assembly, "the Holy Spirit fell on them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy

Spirit. For they heard them speak with tongues, and magnify God." Here, again, we find people talking with tongues as a direct result of the outpouring of the Holy Spirit.

*a. To PREPARE APOSTLES.*

**2. Baptism of the  
Holy Spirit—  
What Was It For?**

During the active ministry of our Lord, he selected twelve men. For over three years they sat at his feet. Before going away he said unto them: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). After this he foretold for them the perils and persecutions that would beset them. To offset this he gave them a promise: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth: whom the world cannot receive; because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." He assures them that it is expedient for him to go to the Father so that this promise may be fulfilled. His death and burial brought despair to the Apostles. They had, however, been enjoined to remain in Jerusalem until they should be indued with power from on high. With the baptism of the Holy Spirit, on the day of Pentecost, their preparation was complete.

*b. IN ORDER TO TEACH ALL NATIONS.* "Now there were dwelling in Jerusalem devout men, from every nation under the heavens. And when this

sound was heard, the multitude came together, and were confounded, because every man heard them speaking in his own language" (Acts 2:5, 6). In the following verses we find that as many as eighteen different nations were represented. From the context we would reasonably infer that they spoke as many different languages. In the Great Commission Jesus had instructed them to teach all nations. Here was an opportunity, but how could it be accomplished since all of the Apostles were Galileans? The baptism of the Holy Spirit made it possible for every man to hear in his own language. While the Apostles stood before this multitude, the Spirit brought to their memory the things which the Master had taught them. The Spirit, likewise, guided the message so that this proclamation would be made once for all time.

*c. To ADMIT THE GENTILES.* In the tenth chapter of John and the sixteenth verse, we read: "Other sheep have I, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Eight years have passed since the opening of the Kingdom on the day of Pentecost. So far, only Jews had been admitted to the Kingdom. Because of this fact they had become arrogant and considered themselves to be sole heirs to the Kingdom which our Lord had established. In the tenth chapter of Acts we learn that it took a miracle to convince Peter that the Kingdom was for the Gentiles. When the six Jews, who had gone with him to the household of Cornelius, saw that the

Gentiles also had been baptized of the Holy Spirit, they were amazed. When Peter had seen it, he answered: "Can any man forbid water, that these should not be baptized who have received the Holy Spirit as well as we?" When relating these circumstances to the Apostles at Jerusalem, Peter said: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:15-18).

### **3. Gifts of the Holy Spirit**

The baptism of the Holy Spirit conferred special blessings upon men by a direct act of God.

The gifts of the Holy Spirit are special blessings which were bestowed upon men by the laying on of the Apostles' hands. Paul, in the Roman letter, says: "I long to see you that I may impart unto you some spiritual gift." This clearly indicates that it was necessary for the Apostle to be present before such a gift could be imparted. In Acts 8:17-19 we have the method of the imparting definitely stated: "Then laid they their hands on them, and they received the Holy Ghost. Now when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." The character of these spiritual gifts is indicated in the following passage: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:8-11). This passage not only indicates the character of the gifts, but it likewise shows that the same gifts were not distributed to all people, each man receiving the gifts which were best suited to him and which were needed in the community where he lived. The use of all these gifts indicated the possession of miraculous power. In each of these cases it will be seen that those receiving the gifts had already obeyed the gospel.

#### 4. When These Gifts Ended

No one except an Apostle was given the power by the Spirit to confer these gifts upon any one. The power to work miracles, therefore, came to an end in a natural way. When all the Apostles had died, and when all those upon whom they had conferred these various gifts died, the working of miracles would come to an end. In Acts 8:14, 15 we have it clearly stated that no one but Apostles could confer these gifts. "When the

apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost." Every statement in the New Testament regarding miracles has been fulfilled. "And these signs shall follow them that believe: in my name shall they cast out devils; and they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). This is a part of the Commission as recorded by Mark. These things the Apostles were assured they would be able to do. During their lives they were done. During the period covered by those performing miracles, God's revelation—our New Testament—was being formed. With its formation, the necessities for miracles for confirmation of the things being taught came to an end. We have God's final revelation.

#### 5. Operation of the Holy Spirit

On the day of Pentecost the Holy Spirit took up its abode with the Church. The Church,

through its members, has carried forward the work of the Spirit. God did not leave this matter in an indefinite way, but the work and the will of the Spirit were incorporated in definite words that are set forth in our New Testament. In the Old Testament God's Spirit was made manifest through inspired men—the prophets. Until the New Testament was written, inspired men carried forward the work of the Church; but since then, God's revealed

Word has had all authority throughout the world. In the parable of the sower we find the word of God spoken of as the seed. If there is to be a harvest, seed must be planted. If there is to be a spiritual awakening, God's word must be made known to men. Faith cometh by hearing, and hearing by the word of God. Where the word of God has not gone there has been no hearing, and where there has been no hearing there has been no faith. In 1 Cor. 1:21 we read: "It pleased God, by the foolishness of preaching, to save them that believed." Again, in the Roman letter, Paul says: "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?"

a. IN CONVERSION. The Spirit of God has been striving with men and directing them towards a righteous life throughout the three dispensations. In Gen. 6:3 we read: "And the Lord said, My Spirit shall not always strive with men." Again, in Neh. 9:30, we have it written: "Yet many years didst thou forbear them, and testify against them by thy Spirit in the prophets." The prophet Jeremiah leaves us a similar thought in 7:25, 26: "Since the day that our fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up and sending them; yet they hearkened not unto me, nor inclined their ears, but made their neck stiff: they did worse than their fathers." Here we find a persistent work of the Spirit to bring

these people to a righteous life. In Acts 7:51 it is written: "Ye stiffnecked and uncircumcised in heart and ear, ye do always resist the Holy Spirit. As your fathers did, so do ye." The teaching of these Scriptures is plain. It is a fact that the Holy Spirit is God's agency in leading men to righteousness. It is sometimes said that providential experiences do the same. That is, it often happens that the hearing of a song, the reading of a book, the death of a relative or a serious accident will direct men's minds to a righteous life. On closer examination, it will be found that these things only prepare men's hearts for the reception of the word of God, which brings about faith and repentance.

b. IN PERFECTING CHRISTIANS. The work of the Holy Spirit in conversion is an important work, but its co-operation in keeping us saved and building us up in spiritual things is no less important. There is a direct providence leading and directing every Christian to a higher and better life. The more fully we understand God's will concerning us and the more willing we are to direct our lives according to his Word, the more definite will this providence be manifested. "He that believeth on me, as the scriptures hath said, from within him shall flow rivers of living water, but this spake he of the Spirit which they that believed on him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." Paul says, in the Ephesian letter: "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that he would grant

you according to the riches of his glory that ye be strengthened with power, through his Spirit, in the inward man." In the Philippian letter he gives us another very helpful passage: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you, both to will and to do for his good pleasure." Other similar passages might be quoted, but these are sufficient to show that God's Spirit continuously strives and co-operates with the Christian to lead him to a fuller life. God's opportunity, in every case, is measured by man's willingness to co-operate with him. With this knowledge before us we should exercise diligence to work out our own salvation and to keep ourselves clean and unspotted from the world.

c. IN SPECIAL PROVIDENCE. The statement made above must not be construed to mean that we do not believe in or have a special providence. The word of God is very clear on this point. This special providence, however, is for those who have obeyed. The children of the household, and not aliens, are to receive the Father's bounty. "We trust in the living God, who is the Saviour of all men, but especially of those that believe." "We know that all things work together for good to them that love God; to them who are called according to his purpose" (Rom. 8:28). Again, in I Tim. 3:12, we read: "The eyes of the Lord are over the righteous, and his ears are open unto their

prayers; but the face of the Lord is against them that do evil." Every Christian who comes to God in prayer has the promise of God that his petition will be heard. Every man who has put his life at the disposal of God, for the cause of righteousness, will relate many experiences where God has directly led him. An important matter that we should not overlook is that we keep our lives in accordance with the word of God. We must have clean hands and a pure heart before we approach him.

#### **6. Witness of the Holy Spirit**

It is not enough for men to feel that they are saved. In order to have a well-rounded Christian experience, they must know that they have passed from death unto life. In Rom. 8:16 we read: "The Spirit itself beareth witness with our spirit, that we are the children of God." In this statement we have set forth a common experience. A foreigner comes to this country and wishes to become a citizen. He is told what the law is. After understanding it clearly, he has faith in those who have told him, complies with the legal requirements, and then knows that he is a citizen of the United States. For admittance into the Church of God, the Spirit, speaking through Apostles, definitely testified what men must do in order to enter the spiritual Kingdom. By the study of God's word, or by hearing it preached, men know the requirements. Having faith in these requirements, they are complied with. With this knowledge comes the testimony of our own spirit with God's Spirit. When we have done what God has

told us to do, we thereby know that we have entered into God's Kingdom. "We do not know that we are pardoned because we feel good; but we feel good because we know we are pardoned."

#### 7. The Holy Spirit's Relation to the World

"And when he is come, he will convince the world of sin, and of righteousness, and of judgment" (John 16:8). This passage clearly sets forth the purpose of the Spirit respecting the world. That is, the world or the kingdom of Satan—the opposing forces outside of the Church. "Of sin, because they believe not on me." With the aid of the Apostles, the testimony was to present such evidence that the world would be convinced of its sin—the sin of rejecting Jesus as the Messiah. "Of righteousness, because I go to the Father, and ye see me no more." The Spirit is to justify or clear Jesus of the charges that were preferred against him by the Jewish Sanhedrin and in the court of Pilate. The Holy Spirit comes from the court of heaven, where justification has taken place, and bears this news to the world. "Of judgment, because the prince of this world is judged." This is not a reference to future punishment. Judgment has been put upon evil and sin by the action of the Spirit on the day of Pentecost. In order to bring the whole world to Christ, it is absolutely necessary that the testimony of the Spirit be proclaimed abroad, and that those who have named his name shall live according to the purpose which God has purposed concerning them. The Spirit proclaims its message loudest in the lives of men.

QUESTIONS FOR REVIEW.

1. What was the baptism of the Holy Spirit?
2. What did it do for the Apostles?
3. How did it assist in the extension of the gospel to all nations?
4. What did it do for the Gentiles?
5. Name five gifts of the Holy Spirit.
6. Who exercised these gifts?
7. When and why did these gifts cease?
8. How does the Spirit operate to-day?
9. How does it assist in conversion?
10. By what means does it lead us to a higher life?
11. Why are special providences for Christians only?
12. How does it bear witness with our spirits that we are children of God?
13. What is the relation of the Spirit to the world?
14. Review questions on Chapter I.



### III.

## THE CHURCH

## OUTLINE—CHAPTER III.

1. NEW TESTAMENT DESIGNATIONS FOR THE CHURCH.
2. WHEN ESTABLISHED.
  - a. LOOKING TO THE FUTURE.
  - b. LOOKING TO THE PAST.
3. WHERE ESTABLISHED.
4. BY WHOM ESTABLISHED.
  - a. THE APOSTLES.
  - b. AS GUIDED BY THE SPIRIT.
5. ITS FOUNDATION.
6. ITS HEAD.
7. ITS DESIGNS.
8. THE ORDINANCES.
  - a. BAPTISM.
  - b. THE LORD'S SUPPER.
  - c. THE LORD'S DAY.
9. ITS CREED.
10. ITS WORSHIP.
11. ITS UNITY.
12. ITS BLESSINGS FOR ALL.
13. ITS DESTINY.

### III.

## THE CHURCH.

### **I. New Testament Designations for the Church**

The word, in the original, for *church* means call together by an authority. The Church of God consists, then, of those called by God. Confusion has arisen regarding the meaning of the word "church," because even its friends have not always been careful to use the word in its proper connection. We often hear people say that they have been to church, when they have in mind the church service. Again, we hear them say that they were in the church, when they mean the church building. This word applies to the great body of believers who have been brought into the Kingdom and who are now the body and the bride of Christ. When using this word, we should be careful to give it its New Testament meaning. In the New Testament we find several expressions with the same meaning as the word "church." All these expressions refer to the same thing, yet each has in mind a specific phase of thought. It is called the "kingdom of heaven." This expression is used repeatedly. It is the Kingdom that came from heaven. Again, it is called the "kingdom of God," and also "the kingdom." We again find the expression "the Son

of man's kingdom." The term "the churches of Christ" is a common designation. Here we have the thought of the Church as an organic body, and the fact that it belongs to Christ. The expressions "the church of God," "the household of faith," "the house of God" and "the temple of God" are also used. It will be noticed that all of these expressions have some very important things in common. They refer directly to the body of believers who have accepted Christ as their Saviour and who have complied with the conditions of pardon which he and the Apostles laid down for admission into his Kingdom. Christ's Kingdom and Church are one.

**2. When  
Established**

a. LOOKING TO THE FUTURE.

It was established upon the day of Pentecost following the crucifixion of our Lord. The prophecy of Daniel, regarding the great kingdoms, definitely puts the founding of this Kingdom during the period of the Roman Empire. Those who are not familiar with this prophecy would do well to turn to it and read it carefully, keeping this thought in mind. Matthew says: "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye, for the kingdom of heaven is at hand." We find John, therefore, still looking to the future for the Kingdom to be established. Jesus taught his disciples to pray: "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come." Jesus again says: "Except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven." Both of these

passages give us the thought that, during the ministry of Jesus, he still looked to the future for the coming of his Kingdom—the Church. Again, it is recorded by Luke: “The kingdom of God is come nigh unto you.” When Peter made the good confession, “Thou art the Christ, the Son of the living God,” Jesus said, “Upon this rock I will build my church.” All of these passages clearly indicate that the establishment of the Kingdom was still in the future. It is difficult to understand how some people, with all of these facts before them, will contend that the Kingdom was set up in the days of Abraham, Moses or John the Baptist.

*b. LOOKING TO THE PAST.* In the second chapter of Acts we read: “And when the day of Pentecost was now come, they were all together in one place, and suddenly there came from heaven a sound as of a rushing and mighty wind; and it filled all the house where they were sitting; and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” Again, in the forty-first verse, it says: “They then that received his word were baptized: and there were added unto them that day about three thousand souls.” From this time on the Church is spoken of as a thing that has been established. Peter, in speaking of his experience at the household of Cornelius, says: “And as I began to speak, the Holy Spirit fell on them, as on us at the beginning.” This beginning can refer to nothing else except the events that took place on the day of Pentecost. In Acts 8:1 it is stated: “There

was a great persecution against the church which was at Jerusalem." By this it is clearly seen that, at this time, the Church was made up of various congregations. Furthermore, it is stated: "Tidings of these things came unto the ears of the church which was in Jerusalem." Paul, in Corinthians, says: "God is not the author of confusion, but of peace, as in all the churches of the saints." By a careful reading of the Acts and Epistles, it will be found that the Church prospered and multiplied continuously after its establishment, and that all the writers look back to its beginning on the day of Pentecost. This fact can not be contradicted.

### **3. Where Established**

The Church was established at Jerusalem. The fact that the Church was to be established in Jerusalem was foretold many centuries before by the prophets. In the second chapter of Isaiah we read: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob; and he will teach us of his ways, and we will walk in his path: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Micah, in the fourth chapter of his prophecy, makes the same statement: "For the law shall go forth out of Zion, and the word of the Lord from Jerusalem." Jesus confirms this prophecy with his own statement, when he was giving the Apostles instructions concerning the establishment of his Kingdom. He said: "Thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day: that re-

penitance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." The instructions given to the Apostles were that they were to begin their ministry in Jerusalem; from here they were to go into Judea, then into Samaria, and from there into all the world. In the study of these paragraphs, the student should turn and read carefully the second chapter of Acts.

**4. By Whom  
Established**

a. The Church was established by the Apostles, with authority from Jesus. "And Jesus came and spake unto them [the apostles], saying, All authority is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." These men had been with Jesus throughout his public ministry. They had seen him in his hours of triumph, and also when apparently overcome by his enemies. They had been eye-witnesses while he performed his wonderful miracles. They had, for three and a half years, gone to school to him. Here they had received instruction concerning the Kingdom they were to establish. Here they had learned first-hand the cardinal principles of this Kingdom. They were to be witnesses of the things which they had seen and heard. These men had no successors. Through their writings, they still live and preside over the whole Church. This shall continue unto the end

of the world; for through Christ God hath made his final revelation to man. Since this is true, the twenty-seven books of the New Testament contain all that we have, and all that we need, for the guidance and the development of the Church.

*b. As GUIDED BY THE SPIRIT.* The Apostles were men. As such, they were subject to the shortcomings which are characteristic of all men. If the matter of recording the teachings of Jesus had been left solely to their memory, there would have been, without question, imperfections in their records. In Acts 1:8 it is recorded: "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judæa, and in Samaria, and unto the uttermost parts of the earth." Here it is plainly stated that they were to be witnesses, but also that their witnessing should not begin until they had received power from the Holy Spirit. In John 16:3 we also find this record: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come." This record tells us that he would guide the Apostles into all the truth that the Spirit would not speak of himself, and that he would show the Apostles the things that were to come. Thus, on every hand, where possible errors might arise, the Spirit comes in and fortifies the Apostles from possible error. Therefore, with the authority of Jesus and with the guidance of the Spirit, the Apostles established the Church.

**5. Its Foundation**

The permanency of every institution depends upon the character of its foundation. In Isaiah it is written: "Thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a precious corner-stone, a sure foundation." Here we find set forth the characteristic most essential to a good foundation. God himself laid it. The record also says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." The foundation of the Church is, therefore, the Son of God, the only begotten of the Father, full of grace and truth; in whom dwelleth the fullness of the Godhead bodily. By his victory over death, it became possible for him to take upon himself the weight of the sins of the world. No man can take his place. When a church takes a man for its foundation, when it takes another name than that of its Lord, it casts reproach upon the Lord of glory. If you were building a home, you would be careful to investigate thoroughly the foundation on which you were erecting it. Surely no one will attempt to erect a spiritual home, that is to provide them with security throughout all the ages, without likewise giving it as thorough an examination. "Whoever rests on him will never be disappointed. He is the mighty Deliverer, the great divine Redeemer, and able to rescue his people." Is this confidence yours?

**6. Its Head**

The head of every institution is expected to direct the activities of that institution. It is just as true with the Church. The head of the Church is Christ. In

Col. 1:18 we read: "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have pre-eminence." Throughout the teachings of Jesus we find him persistently setting forth this thought: since he is the head of the Church, the Church must look to him for authority. The denominational confusion, which is found in almost every community, is brought about because men have refused to do this. This headship is present in the Church to-day, being continued by the Holy Spirit. Jesus said: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring to your remembrance all that I have said." This promise was fulfilled. The records of the Apostles are before us to-day. Those who would have Christ as a personal leader must accept his word as set forth in his divine revelation. The head must direct.

The Church has been called

**7. Its Designs** into existence in order to make known to all of the universe the perfections of God; to set forth, to all rational beings, God's true character. The following passages indicate this clearly: "To the principalities and powers in heavenly places is being made known that manifold wisdom of God." Again: "In the ages to come, he will show the exceeding richness of his grace in his kindness towards us in Jesus Christ." The plan of redemption is far-reaching in its influence and effects. It is here stated that it embraced the world, angels, principalities and the powers of heaven. The end

that God had in view was to save sinners, to bring back those who were lost, to rescue the fallen, as well as to establish the faith, love and consecration of those who had fallen away from his love. When we look about us to-day and see the terrible inroad that sin is making in our nation and in our homes, we should be aroused from our lethargy, and begin at once to more faithfully make use of the means that God has put into our hands to drive sin and evil from the world. It is a function of the Church to conserve and keep pure the truth that God hath revealed by his Spirit, and to proclaim this truth throughout the world. "We are to contend earnestly for the faith once for all delivered to the saints." Just as water is purified by its own activity, so the truth of the Church is kept pure by the activity of the Church. Christians are to go throughout the world, and, as they go, establish God's Kingdom. Your life is in harmony with God's design only in so far as you seek to further this end. On Christians this responsibility rests.

**a. BAPTISM.** The following  
**8. The Ordinances** passages of Scripture set forth clearly the fact that baptism is an ordinance of the Church: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said to him, Suffer it now, for thus it behoveth us to fulfil all righteousness. Then he sufferereth him" (Matt. 3:13-15). Here we find our Lord plainly stating that, in order to fulfill all right-

eousness, we must submit to the ordinance of baptism. Also, Acts 2:37, 38: "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Here the Apostle, who was directed by the Holy Spirit, answers the question by saying that they were all to repent and be baptized before they should have remission of sins. In Rom. 6:3-5 we also have the same fact definitely set forth: "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection." Here it is plainly stated that by baptism we are to be transformed; to be made anew because baptism is a likeness of Christ's resurrection.

b. THE LORD'S SUPPER. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." The elements used were those which had been prepared for the Passover. This bread was unleavened. The cup referred

to the grape juice, which also had been prepared for the feast. It could not have been fermented wine, because during this feast all leaven was removed from the houses. All of God's children are invited to partake of the emblems so oft as they meet together. The Scriptures saith: "Let a man so examine himself, and so let him eat and drink." As we partake of this Supper, we are to have in mind the sacrifice which was paid for sin. By constantly renewing our impressions of this great tragedy, we will develop greater consecration and a truer conception of our obligations to God. Also, we will understand better our present obligation to those who are yet in their sins. The purpose, then, of this ordinance is to show forth the Lord's death till he shall come again. It is the communion of the body and the blood of the Lord. By means of it the oneness of the Church is definitely set forth to the world. It brings to the hearts of all believers a joyous anticipation of the second coming of the Lord.

c. THE LORD'S DAY. The fact that one day in seven should be wholly sanctified to the Lord is clearly seen by our physical, intellectual, moral, social and religious needs. The first day of the week is observed for the following reasons: First, this is the day that Christ arose from the dead. At that time he brought life and immortality to light. This, of itself, should be sufficient reason for the observance of the day. It should make it mean much more to us than simply a day of rest. Second, this is the day when Christ met with his disciples between the time of his resurrection and his ascension.

These days were especially used for worship. In the third place, it was the day that the Spirit came, on the day of Pentecost, when the Apostles were duly qualified for the work of establishing the Church. Fourth, this was the day on which the Christian Church was established. For the first time, on this day, men were baptized into Christ, in the name of the Father and the Son and the Holy Spirit. The testimony of Luke and of Paul, and the early Church writers, sets forth abundant proof that on this day the early church met together for the purpose of celebrating the Lord's Supper and conducting their regular social worship. The spirit in which this day is to be kept is a vital thing to all Christians. It is a time for getting a firmer grip on our spiritual lives, and for performing much spiritual labor that we do not find time to perform during the other six days of the week. It is a day for spiritual service.

**9. Its Creed** Christ is the creed of his Church. This, and this alone, is the one thing that all men everywhere are asked to believe. All of the fundamentals of religion are found in the word of God. If a man-made creed or confession of faith has more than is contained in the word of God, it has that which is unnecessary to be a Christian, and therefore should not be used. If they have less than the New Testament, then they do not have enough to make a Christian, and again should not be used. If they have just what is in the New Testament, they again become unnecessary, because the New Testament is already

in the hands of Christians everywhere. It is a self-evident fact that nothing should come between a Christian and his Bible. Paul says: "I am determined to know nothing among you save Jesus Christ and him crucified." And again he says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." The writer of the Revelation, looking forward to the time when substitutions would be offered for this creed, wrote as follows: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away any of the words of this prophecy, God shall take away his part from the tree of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 18, 19).

#### 10. Its Worship

At a time when our churches are paying so much attention to the order of service, it is most fitting to keep in mind the worship of the New Testament churches. The order of service is a necessary thing, but the tendency these days is towards formalism. The inevitable result of formalism is to drive the real spirit of worship out of the service. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). "And upon the first day of the week, when the apostles came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued to speak until midnight" (Acts 2:42). "Let the word of God dwell

in you richly, in all wisdom; teaching and admonishing in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3: 16). From these passages we note the things that were common to New Testament worship: preaching, praying, singing, communing and teaching. It often happens to-day that the sermon is the chief thing in the service. It was not so in the New Testament Church. It is certainly a very bad practice for Christians to come to the house of God late, planning to get there just in time for the sermon. All Christians are expected to contribute to the worship as well as to receive a blessing from the worship. "No impression without expression."

**11. Its Unity** In the seventeenth chapter of John we have this in the prayer of our Lord: "Neither for these only do I pray, but for all them also that believe on me through their word, that they may all be one; even as thou, Father, art in me, and I in thee; that they also may be in us, that the world may believe that thou didst send me." Denominationalism has been developed by emphasizing the opinions of men instead of the teachings of the New Testament. Mr. Campbell says: "Let the Bible be substituted for all human creeds; facts for definitions; things for words; faith for speculation; unity of faith for unity of opinion; the positive commands of God for human legislation and tradition; piety for ceremony; morality for partisan zeal; the practice of religion for the profession of it, and the work is done." The unity of the Church is absolutely necessary for

the conversion of the world. The Lord specifically prayed that his disciples might all be one, so that the world would believe on him. Many religious bodies, that in the past have been indifferent to this prayer of our Lord, have recently recognized the validity of the plea which the Church of Christ has been making for the past hundred years. Our ultimate victory can only be gained by steadfastly contending for union, on the basis of the New Testament teaching. Church history proves this.

**12. Its Blessings  
for All**

Many institutions are established for the select few. Others are nation-wide, but the Church of our Lord makes a universal appeal. In the Great Commission, Jesus told the disciples to go into all the world. Every creature was a subject to whom this message was to be delivered. Again, he says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Even if one has been steeped in sin, hope is still held out. Even if we have forsaken our Lord and backslidden, still he stands at the portals of heaven and beckons us back to him. The Church was established for the wise and for the ignorant; it was for the high and for the low; it was for the wise and for the simple; it was for old age and for the young. It was for every man, without regard to the color of his skin or the location of his home on the earth. In the prodigal son, we have the Father's attitude towards those in sin definitely set forth. He patiently waits for the return of his disobedient children. God was the one sinned

against, yet all is forgiven. The Church is his divine institution, by means of which a reconciliation is to be brought about with his disobedient children. To be in Christ is to be in his Church.

The New Testament plainly

**13. Its Destiny** teaches that the destiny of our Saviour and the destiny of his Church are one. When we know the facts concerning the one, we know the facts concerning the other. Our Lord has been raised from the grave. He has been a victor over death. To-day he sits exalted in heaven, at the right hand of the Father. He is invested with an immortal, glorious and incorruptible body. We, likewise, are to be crowned with honor. We, likewise, are to be glorified with Christ. We, likewise, are to reign with him forever. We are to sit with him on his throne. We are to be like him and to see him as he is. When Christ was upon the earth, he had human form. He went about teaching, praying and doing good to those about him. It is the work of the Church to carry his life forward in teaching and in conduct; and, in the end, to receive a destiny like its Lord. To dwell forever in the new Jerusalem; to be forever at the center of the moral universe; to have our righteous destiny assured forever—surely no human mind can conceive of a thing more worth while nor the human heart desire a greater pleasure. This destiny should be within the reach of all. It was intended for all. May God keep his Church consecrated until this final work shall have been consummated.

## QUESTIONS FOR REVIEW.

1. Name three uses we make of the word "church."
2. Give seven New Testament designations for the Church.
3. When was the Church established?
4. Where was it established?
5. By whom was it established?
6. What part did the Holy Spirit have in establishing the Church?
7. What is the foundation of the Church?
8. What do we mean by Christ being the head of the Church?
9. What is the threefold design of the Church?
10. Name the ordinances of the Church.
11. What is the purpose and function of each of them?
12. What is the creed of the Church?
13. What constitutes the worship of the Church?
14. Why is Christian union an important matter?
15. Who are to receive the blessings of the Church?
16. What is to be its destiny?



IV.

MEMBERS OF THE CHURCH

## OUTLINE—CHAPTER IV.

1. WHY MEMBERSHIP IS REQUIRED.
2. CONDITIONS OF MEMBERSHIP.
  - a. FAITH.
  - b. REPENTANCE.
  - c. CONFESSION.
  - d. BAPTISM.
3. DUTIES OF MEMBERS.
  - a. TO PREACH THE GOSPEL.
  - b. TO GROW.
  - c. TO WORSHIP.
4. PRIVILEGES OF MEMBERS.
  - a. PRAYER.
  - b. FASTING.
  - c. EDIFICATION.
5. OPPORTUNITIES OF MEMBERS.
  - a. TO SERVE.
  - b. TO TEACH.

## IV.

### MEMBERS OF THE CHURCH.

#### 1. Why Membership is Required

Sometime ago a prominent man was asked to give himself to Christ. He replied that he had already been approached by one of the ministers in his town, and had been told that he was all right morally and spiritually, and all that would be required of him was to give the minister permission to put his name on the church record. This is not God's way of doing things. The Scriptures plainly teach that a man must be born again. We are to be made new creatures in Christ. "Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." This answer was given to Nicodemus, a ruler of the Jews. Also the Master said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born again means to be made anew. Matthew expresses it in this way: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." By the expressions "kingdom of God" and "kingdom of heaven," the Church is clearly meant. It is that system of divine government which was established upon the earth by the authority of our Lord.

**2. Conditions of Membership**

*a. FAITH.* In this new birth, the first step required of the penitent believer is that he shall have faith in Jesus Christ—the foundation of the Church. This faith presupposes that the individual has heard the divine message. Faith always follows conviction. In Acts we read: “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” “Many of the Corinthians, hearing, believed and were baptized.” In Mark 16:16 it is also recorded: “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” In Rom. 1:16 the Apostle says: “For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth.” Since knowledge is the foundation of faith, it is necessary that the life of Christ be studied. In the Gospels we have the facts concerning our Lord set forth. These facts, when studied, become the basis of intelligent faith. Men must always be instructed before they can be inducted into the Kingdom of God.

*b. REPENTANCE.* The second step in the new birth is the changed attitude of the individual toward God. Before one can repent, he must be convinced that what he has been doing is wrong. There must be not only a forsaking of the old life, but a sincere repentance for the sin indulged in. Many people fail to recognize the sinfulness of their conduct, because they have not been instructed regarding the righteous life. In Acts 2:38 we

read: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Spirit." Again, in Acts 3:19, we read: "Repent ye, therefore, and turn, that your sins may be blotted out; so that times of refreshing may come from the presence of the Lord." Faith leads us to have both love and fear for God, and to have a sincere desire to do his will. When this has taken place in our lives, we will hate sin because it is contrary to God's will. Many persons stay out of the Kingdom because they feel that they will be unable to live a godly life. They forget that, by repentance, they put themselves in a position so that God can give them the needed strength. Since man always travels in the direction of his faith, it is necessary for us to continually keep on the lookout lest we drift away from God's standard of righteousness.

c. CONFESsION. A man's faith and repentance must be publicly proclaimed before they will bring about the fruit of proper conduct. The attempt to be a Christian, and to keep it to one's self, has never yet been successful. In Rom. 10:10 we read: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The admonition given to Timothy is: "Fight the good fight of faith, lay hold on eternal life, whereunto thou wast called, and thou didst confess the good confession before many witnesses." This good confession was first proclaimed by Peter, as recorded in Matt. 16:16: "When Jesus came

unto the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jermias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*" This confession of Peter is the good confession of the Church, and the same that Timothy made before many witnesses. In some quarters there are attempts to introduce private confessions and baptisms. This certainly is not the spirit of the New Testament. A man is always strengthened in his determination when he has made public announcement of his conviction and intentions.

*d. BAPTISM.* By baptism we are baptized into the death of our Lord. Rom. 6:4 says: "Therefore we are buried with him by baptism unto his death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." In every case of New Testament conversion, baptism is mentioned as the last step towards the new birth. By baptism a change of state, on the part of the one baptized, is brought about. He has heard the gospel, he has believed its message, he has repented of his sins, he has publicly confessed the name of our Lord; but still he is not a member of the Church. His condition is just as that of a woman before the marriage ceremony is performed. Her name is unchanged. The name "Christian" belongs only to those who

have been baptized into Christ. The following passages set forth definitely the importance of baptism according to the teachings of the New Testament. Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Ananias said to Paul: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." Jesus said to Nicodemus: "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Who dares to take such words lightly?

a. To PREACH THE GOSPEL.

**3. Duties of  
Members**

Just before Jesus ascended to the right hand of the Father, he said: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This is the Great Commission. It has very fittingly been called the marching orders of the Church. There is a tendency on the part of a great many Christians to be continually seeking out the blessings which the Church has in store for them, but not being as diligent to find out what God expects of them. From this Commission we see that a definite work is laid upon each Christian. It is true this Commission was given primarily to those present at his ascension, but it is equally as

binding upon all of those who have taken upon themselves his name. All Christians everywhere are to make disciples; are to put forth a definite effort to bring men into the Kingdom. They are to teach them to observe the things which Christ has commanded, and also the things which have been recorded by the direction of the Holy Spirit. It is impossible for a person to remain an active Christian without putting forth definite effort to bring others to Christ. We keep ourselves saved by saving the lost.

b. To GROW. Besides the duty of evangelistic effort, there is also the duty to develop our spiritual lives. "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. 1:5-7). These are the stepping-stones that lead from the waters of baptism up to heaven. When one has been born into the Kingdom, he is then admonished to go on towards perfection. There is no stopping-place. There is no place in this life where we will have fulfilled, to completeness, any of these things. Each of us should strive for greater godliness, and to take advantage of all opportunities offered us to be built up in this most perfect faith. By virtue is meant courage, fortitude, manhood. Every Christian is to be a soldier

of the Cross. We are to be willing to endure hardships for the sake of the Kingdom. This knowledge refers to the facts of His calling. "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." Bible study is demanded of all Christians. The word "temperance" means self-control. The Christian should be master of his own passions and appetites. The highest usefulness of many a Christian worker is impossible because he has not attained to this degree of perfection. Patience must be had in order to overcome the trials that beset one. We are enjoined to let patience have her perfect work. Godliness is seeking godlikeness. We are to have an instinctive, spontaneous outreaching of our feelings for more love, more reverence, more gratitude to God. Brotherly kindness is fulfilling the Golden Rule. It is to do unto others as you would have others do unto you. John, in his Epistle, says: "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." Also, we know that we have passed from death unto life, because we love the brethren. Genuine love is always expressed by definite concrete acts. This love is all-embracing. It includes all men. We can measure our Christianity by the number of people we love.

*c. To WORSHIP.* "Not forsaking the assembling of ourselves together, as the manner of some is." Preaching, teaching and gathering about the Lord's table are necessary means for the moral and religious upbuilding of the individual Christian. The

first problem to be solved, at the beginning of every successful revival, is to get the church-members to attend the services and to take part in the public worship. Whenever church-members are faithful, regarding the matter of attending public worship, you will find a church exercising wide influence in the community. Special features in public worship are often desirable, but they should never be permitted to interfere with the worship of the entire congregation. Go to church prepared to make your contribution to the service, and you will go away with a blessing. Prepare for the service.

#### 4. Privileges of Members

a. PRAYER. Prayer means a petition, a request and entreaty.

To pray is a natural act on the part of man. No man can look about him without feeling his dependence upon the Ruler of the universe. All men who recognize the benefits received from others instinctively desire to express their gratitude. All men who realize their shortcomings have a desire to confess their faults and make things right with the divine Ruler. This privilege, then, becomes one of the most benevolent acts that our heavenly Father has made possible for man. He has encouraged him to pray often; to pray everywhere and to pray for all needful things. That our prayers will be heard is a fact abundantly set forth in the word of God. "And whatsoever ye shall ask, in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). "If we confess our sins, he is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "And all things whatsoever ye shall ask in my name, believing, ye shall receive" (Matt. 21:22). Every Christian can set forth examples of answered prayer. Some of the greatest institutions in the world have been founded and built up on prayer. We are to pray, having confidence that God is both able and willing to bring to pass the things which we need.

b. FASTING. That this is a means of grace is abundantly set forth in the New Testament. "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). "And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). The manner in which it is to be done is indicated by the following passage: "And when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward; but thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee openly" (Matt. 6:16-18). As to when we shall fast, we are given no definite instructions. It is certain, though, that we should do it when we find ourselves face to face with some great temptation or trial. As to how long we shall fast is also a matter to be decided by each Christian. The fact that no definite instructions have

been given, shows that God has honored us by offering us this privilege.

c. EDIFICATION. This means to build, to build up, to establish and to confirm. The New Testament meaning has in mind our bodies or our lives, which are the temple of God. The blessings of this privilege are not as persistently held up to Christians as they should be. We are all prone to remain, year after year, in the same old rut. This privilege makes it possible for us to go forward each day in the Christian life. This is to be accomplished by meditation, by persistently weeding out our own shortcomings, by taking advantage of all opportunities presented to us for Christian work, and by being an active member of our own church and Bible school. Wasps are larger the day they are hatched out than they ever are afterwards. To the shame of many professing Christians, they are larger spiritually the day of their conversion than they ever are again. The same zeal for spiritual things is never again manifested in their lives. This privilege is set forth as follows: "Let every one please his neighbor for his good to edification" (Rom. 15:2). "Wherefore, ye also, since ye are earnestly desirous of spiritual gifts, seek them that ye may abound for the edification of the church. Let all things be done for edification" (1 Cor. 14:12-26). It produces spiritual growth.

**5. Opportunities  
of Members**

a. To SERVE. During the early centuries of the Church, the heathen were put to shame by the treatment which they received from the

Christians. It often happened that, during a plague or some great disaster, the Christians were the only ones who would remain and minister to the suffering and dying. The heathen were likewise convinced of the value of the Christian religion by the way Christians treated each other. It should be the same to-day. In every community there are sickness and suffering. There are many homes that ought to be brightened by your visit. One home that was recently visited by such a Christian worker yielded seven additions to the Church in less than six months. Our conduct publishes abroad the value of our religion much louder than our professions. Our missionaries are winning thousands of converts in this way. Humanity is the same the world over. The Master said: "He that is greatest among you is the servant of all."

*b. To TEACH.* When visiting your friends, you should find some time to discuss the things pertaining to the Kingdom of God. This wayside teaching is most effective. It finds a man in his normal surroundings. It reaches him when he is open for suggestions for a better life. Teaching in the Bible school is another wonderful opportunity that is open to every aggressive Christian worker. Here we need the greatest possible consecration and talent. By conscientiously doing your work here, you can in a few years duplicate your spiritual life a thousand times. The children not only hear you gladly, but incorporate your teachings in their own lives. Make a special study of some department. See how near the ideal you can bring your class. The atti-

tude of the teacher towards her class is of the utmost importance. The following poem should be the prayer of each teacher:

"Dear Lord, I do not ask  
That thou shouldst give me some high work of thine,  
Some noble calling or some wondrous task.  
Give me a little hand to hold in mine;  
Give me a little child to point the way  
Over the strange, sweet path that leads to thee;  
Give me a little voice to teach to pray;  
Give me two shining eyes thy face to see.  
The only crown I ask, dear Lord, to wear  
Is this—that I may teach a little child.  
I do not ask that I should ever stand  
Among the wise, the worthy or the great;  
I only ask that, softly, hand in hand,  
A child and I may enter at the gate."

Teaching as a distinct function of the Church was recognized at the beginning. "And they continued stedfastly in the apostles' teaching." "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." "I shrank not from declaring unto you anything that was profitable and teaching you publicly and from house to house." From these passages it is evident that teaching and preaching do not refer to the same thing. The New Testament Church had its teachers as well as its elders, deacons and prophets. Three definite lines of teaching are open to the Church. By teaching, the children should be brought into Christ, the new converts established in Christ, and God's faithful built up in Christ.

## QUESTIONS FOR REVIEW.

1. Give subjects for first two chapters.
2. Review questions on Chapters II. and III.
3. Explain the term "born again."
4. What is faith?
5. What is the foundation of all faith?
6. How does one manifest his repentance?
7. What is the value of public confession?
8. Name two cases of New Testament baptism.
9. Tell the events as they were recorded.
10. What do we mean by the word "duty"?
11. Name eight things that lead us heavenward.
12. Explain what these terms mean.
13. What is wrong with a Christian who stays away from church?
14. What is the value of prayer?
15. What is the New Testament teaching regarding fasting?
16. Explain the term "edification."
17. How may a Christian serve in his neighborhood?
18. Why is a Bible-school class a desirable opportunity?
19. What communities do you know that need a lay preacher?
20. Who is responsible for the spiritual life of these communities?



V.

THE MINISTRY OF THE  
CHURCH

## OUTLINE—CHAPTER V.

1. ITS SIGNIFICANCE.
2. ITS DIVISION.
  - a. APOSTLES.
    - (1) THEIR WORK.
    - (2) THEIR QUALIFICATIONS.
  - b. PROPHETS.
  - c. EVANGELISTS.
    - (1) THEIR DUTIES.
    - (2) TIMOTHY'S WORK SUMMARIZED.
  - d. ELDERS.
    - (1) THE TERMS EXPLAINED.
    - (2) THEIR DUTIES.
    - (3) THEIR QUALIFICATIONS.
  - e. DEACONS.
    - (1) THEIR DUTIES.
    - (2) THEIR QUALIFICATIONS.
3. OTHER OFFICERS.
  - a. THEIR DUTIES.
  - b. THEIR QUALIFICATIONS.

## V.

### THE MINISTRY OF THE CHURCH.

**1. Its Significance**      The word "minister" has in mind to wait on, to serve. The ministry of Jesus furnishes us an ideal example of what is intended by the ministry of the Church. Jesus said to his Apostles that "whosoever would be great among you, let him be the servant of all." When they were seeking the chief places in the Kingdom, he gave them to understand that this pre-eminence could be gained only by service. "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This idea is found about thirty times in the New Testament. It is a sad but evident fact that in many churches those who have been called to minister have usurped a place of authority. One, in this way, may be able to wield a sort of political influence, but it is certain that he can not heighten his spiritual service. The humility that prompted Christ to wash the disciples' feet is not as evident to-day as it should be. In some communities we have what may be called a ruling elder. Nothing is more foreign to the teaching and spirit of Christ.

**2. Its Division**      The ministry of the Church may very fittingly be divided into three general heads. First, the ordinary and the

extraordinary. This division has reference to the service rendered. Again, there is the local and universal. This division has in mind the territory covered; that is, the extent of territory over which the one ministering is to exert an influence. Third, the division according to rank. For this purpose, they may be arranged as follows: Apostles, prophets, evangelists, elders or bishops, and deacons. This ministry was not all established at the same time. At the beginning of the Church and for sometime afterwards, the Apostles had charge of everything pertaining to the life and worship of the new Church. Later, when the work became too heavy for them, there was a division, and some of the responsibility was turned over to the seven deacons that were appointed. When the church at Jerusalem was scattered, evangelists were sent forth to establish the cause in other places. Soon there was a body of Christians large enough to justify the formation of a permanent organization. When such churches had been established, it became necessary for the evangelists to ordain local officers who were to have supervision of the local congregation. Thus, it will be seen that each step was taken to meet a real need that had presented itself to the Church.

a. APOSTLES. (1) THEIR WORK. The Apostles were Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James (the son of Alpheus), Simon Zelotes, Judas and Paul. The apostleship of Judas was taken away, and, to our minds, Paul took his place among the twelve. These twelve men were commissioned to do extraordinary

work. First of all, they were to bear testimony on behalf of Christ. He said to them: "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). Besides this extraordinary work, they were also to proclaim to the world the conditions of admission into Christ's Kingdom. In Matt. 28:18-20 Jesus tells them that all authority has been committed into his hands. He therefore commissions them to go make disciples of all nations, baptizing them into the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever he had commanded them. His promise is that he shall be with them unto the end of the world. The Apostles also had power to perform miracles, signs and wonders. In this way they were to prove to the world that they were the true ambassadors of a divine Lord. They likewise had power to impart this gift to others, in order that these apostolic men might likewise be able to convince a gainsaying world.

(2) THEIR QUALIFICATIONS. First of all they were required to have had a personal acquaintance with the Lord. It was necessary for them to have been eye and ear witnesses of all the things which they were to proclaim to the world. Their message was to be no hearsay message, but the proclamation of a personal experience. Again, it was necessary that they should have been personally selected by their Lord. The selection of Apostles was never

committed into the hands of any man. The statement "apostolic succession" is of itself a contradiction. Again, it was necessary that the Apostles be inspired men. This was done in order that they might understand correctly the writings of the Old Testament, and that they might set forth adequately and effectively the facts concerning the New Covenant. Only in this way and by this means could the laws and regulations of the New Covenant be set up for all time. The laws thus set up were perfect. The Apostles had no successors. The work which they did was performed once for all time.

b. PROPHETS. A prophet is one who is under the influence of the Holy Spirit; one who speaks the thoughts of God, whether these thoughts relate to the past, present or future. In Acts 11:27, 28 we read: "And in those days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." The prophet was also to reveal spiritual gifts. In 1 Tim. 4:14 we read: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Again, the prophets were to distinguish God's words from the counsels of men. "If any man think himself to be a prophet or a spiritual man, let him acknowledge that the things which I write unto you are the commandments of the Lord." In Acts 15:32 we also read: "Judas

and Silas, being prophets, also themselves exhorted the brethren with many words, and confirmed them." The New Testament prophets differed from elders and deacons in that they were either chosen directly by Christ himself or through the inspired Apostles. It seems, from the record in the second chapter of Acts, that one hundred and eight prophets were qualified at one time.

*c. EVANGELISTS.* (1) THEIR DUTIES. He is one who is a proclaimer of good news. In Eph. 4:11 it is written: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." This clearly indicates that he is to be more than a proclaimer. It is here recognized as a definite and distinct office of the Church. We learn from the recorded facts concerning Philip the evangelist, that his primary work was to convert the people; to turn them from sin to righteousness. Paul says to Timothy: "But watch thou in all things, endure afflictions, do the work of an evangelist, fulfil thy ministry." Here it is definitely stated that Timothy was an evangelist. Elsewhere Paul urges him to preach the Word, to appoint elders and deacons, and to edify the Church. These things do, without question, definitely set forth the work which the evangelist was to do. Timothy's time was spent going from one community to the other, doing these things. His whole time was occupied in looking after the orderly development and extension of the Kingdom. This office to-day is not magnified as it ought to be. The tendency is to be satisfied with the territory

already taken instead of persistently entering new fields.

(2) TIMOTHY'S WORK SUMMARIZED. "He was to see that none taught anything contrary to sound doctrine; that all things were done in love, out of a pure heart and a good conscience and of faith unfeigned; that supplication, prayer, intercessions and thanksgivings were made for all men; that women behaved themselves; that well-qualified elders and deacons were chosen and set apart to their proper labor; that the disciples were admonished to beware of seducing spirits and doctrines of demons. He was commanded also to be a pattern to the believers in word, behavior, in love, in spirit, in faith and in piety. To give attention to reading, to exhortation and to teaching; not to neglect the spiritual gift which he had received through prophecy by the imposition of Paul's own hands. To give himself wholly to the work, that his proficiency might be manifest to all; not to rebuke an old man, but to beseech him as a father, and the younger men as brothers, the elder women as mothers and the younger women as sisters. Also, that those convicted with sin should be publicly rebuked before all. That he should follow after righteousness, godliness, fidelity, love, patience and meekness. That he should fight the good fight of faith, and lay hold on eternal life."

d. ELDERS. This fourth class of New Testament officers is called variously elders, bishops, overseers, pastors or shepherds, and teachers. From the following passage it will be clearly seen that these

names refer to the same office: "From Miletus, Paul sent to Ephesus and called the elders of the church; and when they were come, he said to them, Take heed to yourselves, and to all the flock over which the Holy Spirit hath made you overseers, that you be shepherds of the church of God, which was purchased with his blood." Here we have the words "elders," "overseers" and "shepherds," all referring to the same men. It is impossible to interpret this passage in any other way than that these three titles all referred to the same office. In Paul's letter to Titus he uses the words "elders" and "bishops" interchangeably. He says that Titus is to ordain elders, and then states that a bishop must be blameless as a servant of God. When a distinction is made, it is an ecclesiastical distinction. There is no basis whatever in the New Testament.

(1) THE TERMS EXPLAINED. The word "elder" primarily means an old man. Many countries have taught that wisdom was to be found only with old age. This is especially true of the Hebrews, Romans and the Greeks. The elders among the Jews were the rulers of the people. They took the lead in controlling and directing public affairs. As an official term, the word expresses the idea of governing. This is true of the New Testament use. To do this, they must have wisdom and prudence. They must be moderate. The word "overseer" occurs but five times in the New Testament. It carries with it the idea of superintending. One having oversight is not only responsible for his own work, but also for those under him. The word "bishop"

has the same meaning. "Watch-care, superintendence, management and control of the interests of the church are the duties indicated by the word 'bishop.'" The words "pastor" and "shepherd" get their significance from pastoral life. God's people, from Abraham down, have been much occupied with this kind of labor. Jesus was himself the good Shepherd. He was the chief Shepherd. This would imply that they were the subordinate ones. As the shepherds care for the sheep, so were these officers to have oversight of the church of God. When we come to the word "teacher," we have one that carries with it more honor. Christ himself was the Teacher. The modern demand that pastors shall be pulpit orators, that they shall draw people to the church by their eloquence, is not a Scriptural requirement; but it is necessary that they shall thoroughly know the word of God and to be able to teach their people. The stability of every congregation depends, to no small degree, on the kind of teaching which it receives both from the pulpit and in the Bible school.

(2) THEIR DUTIES. Their work is limited to the local congregation with which they are identified. Here, they are to be the shepherds of the church of God. They are to see that public services are properly and regularly conducted. They are to go from house to house, visiting the sick, seeking out the oppressed and broken-hearted, giving encouragement to the weak and seeking those who have gone astray. It is their duty to delegate, to the various members of the church, work, the

performance of which will build them up in the Kingdom of God. Furthermore, they are to teach the people. They are to give them sound doctrine. They are to have supervision not only of the pulpit, but likewise of the Bible school and all other activities of the church. It is also enjoined upon them to carry out any necessary discipline in their congregation. In Heb. 13:17 we find: "Obey them who have the rule over you; and submit yourselves, for they watch for your souls as those who must give account." These duties, then, may be summarized: First, preaching, teaching, instruction, exhortation; second, those which include the ideas expressed by the words "ruling," "authority," "government," "management," "watch-care" and "discipline."

(3) THEIR QUALIFICATIONS. "A bishop must be blameless; the husband of one wife; vigilant; sober; of good behavior; given to hospitality; apt to teach; not given to wine; no striker; not greedy of filthy lucre; but patient. Not a brawler; not covetous; one that ruleth well his own house; having his children in subjection with all gravity; for, if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil" (1 Tim. 3:1-7). These qualifications may be very fittingly classified under three heads. First, those relating to his personal character. He is,

first of all, to be a man—honorable and upright. He is to be polite, gentle, to keep himself free from the love of gain. His life is to be above reproach. Second, he is to have the ability to teach. He is to be able to successfully rebuke false teachers. To do this, he must be a constant student of the word of God. In the third place, he must have administrative ability. He must possess a sound mind and good judgment. If he is self-willed and contrary and hard to get along with, it is impossible for him to be a Scriptural elder. This administrative ability is to be manifested in his own home. These qualifications set up a high standard; but the Church of God, the bride of Christ, must have such men to oversee its work or it will fail to fulfill its intended mission.

*e. DEACONS.* (1) **THEIR DUTIES.** Throughout the Epistles we learn that elders and deacons were appointed for all of the new congregations. Their primary work was to serve. The first seven deacons were appointed to look after the temporal affairs of the early church. In this particular case they were to look out for the widows and others who needed temporal assistance. The word applies to servants at a feast or a servant of the church. Nowhere in the New Testament is it said that they were to either preach or teach. They are, of course, expected to be leaders in spiritual things, but not in an official way. To look after the secular work of the church was the limit of their duties. They are to have charge of the church building and are to look after needed repairs. They are to have

charge of the finances of the church; to see that all obligations of the church are properly and promptly met. It is their duty to serve the people with the emblems from the Lord's table; to see that the house of God is kept clean and comfortable for all public services. Their work, while not on the same plane as that of the elders, is nevertheless an important work. The efficiency of every church depends, to a great extent, upon the prompt, systematic and faithful discharge of the duties of the men who have been called to this office. The best business men in the church should belong to the board of deacons.

(2) THEIR QUALIFICATIONS. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith with a pure conscience. And let these also first be proved. And then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be husbands of one wife, ruling their children and their houses well. For they who have used the office of a deacon well have purchased for themselves a good degree and great boldness in the faith which is in Jesus Christ." At least three qualifications, then, are required for every one who seeks the office of a deacon. He must be a man of honest report, one who has not made an attempt to take advantage of his neighbor, one who will be an example to the community in which he lives. He must, furthermore, be a Spirit-filled man. He

must be pious. He must have a genuine concern for God's Kingdom. And, in the last place, he must have wisdom. The sterling worth of the elders and deacons of every church will do more towards overcoming prejudice and spiritual indifference, in a community, than any other one thing.

*a. THEIR DUTIES.* In order

**3. Other Officers** to hold property and to exercise the functions of a legal institution, other officers are also required. The specifications set forth concerning the elders and deacons were necessary for the spiritual life of the church. The temporal affairs have been left to the good common sense of the members of each congregation. All church property must be deeded to trustees. They hold the property for the congregation. These trustees are to be consulted whenever the property is to be used for other than regular church services. It is their function to protect the church, as the trustees of any other institution. Their number will vary according to the amount of work to be done. Some congregations have only one trustee. Others have five. It will, however, be found best to always have as many as three. The business of the church must also be conducted in an orderly way. For this reason, each congregation has its own clerk, who is to keep a record of all of the business transacted by the church, either the public assemblies of the congregation or the meeting of the church board. He shall also keep an accurate list of the church membership. It is his duty, when instructed by the congregation, to issue letters to those who

are moving into other communities. The funds of the church, likewise, require supervision. Some careful business man should be selected to act as church treasurer. It is his duty to receive the funds that are taken in by the deacons, and to pay out the same as instructed by the congregation or by those acting for the congregation.

*b. THEIR QUALIFICATIONS.* These officers may either be or not be elders or deacons of the congregations. When the congregation is small, it may be advisable, or even necessary, to have them act in both capacities. If, however, the membership is large, it is better that a man be assigned only one position to fill. By so doing, a large number of men are definitely enlisted. This will make the church board more representative. From the standpoint of moral and religious integrity, they should be the equal of elders and deacons. This is both desirable and necessary, if the church is to get and to hold its proper place in the community. Two offices were held by some of the men whose work is set forth in the New Testament. Philip was one of the seven deacons. We likewise learn that he did the work of an evangelist.

In the Kingdom of God there are really no minor positions. When a man renders a necessary service he has done his duty. A painstaking trustee has often furnished the congregation a comfortable church home. A prompt, businesslike treasurer will always inspire the confidence of the community.

QUESTIONS FOR REVIEW.

1. What is the significance of the word "minister"?
2. How is the ministry of the Church divided?
3. Who were the Apostles?
4. What was their peculiar work?
5. What were their qualifications?
6. Who were the New Testament prophets?
7. How did they differ from the elders and deacons?
8. What was the work of the evangelist?
9. What words are used in the New Testament for the elders?
10. Explain the meaning of the words.
11. What were their duties?
12. What were their qualifications?
13. What were the duties of the deacons?
14. State their qualifications.
15. What other officers are necessary?
16. What are their qualifications?
17. Name the subjects of the first four chapters.
18. Review the questions in Chapter IV.

## VI.

# THE ORGANIZATION AND GOVERNMENT OF THE CHURCH

## OUTLINE—CHAPTER VI.

### INTRODUCTION.

1. HOW TO START A CHURCH.
2. ORDINATION OF OFFICERS.
  - a. FORM OF ORDINATION.
  - b. ORDER OF ORDINATION.
  - c. HOW SELECT OFFICERS.
3. TERM OF OFFICE.
4. CHURCH DISCIPLINE.
  - a. ITS PURPOSE.
  - b. METHOD OF PROCEDURE.
  - c. WHY OFTEN NEGLECTED.
5. CONGREGATIONAL INDEPENDENCE.
6. RIGHT TO CO-OPERATE.
7. THINGS TO REMEMBER.

## VI.

### THE ORGANIZATION AND GOVERNMENT OF THE CHURCH.

The Church, as an organized institution, is one body. "For as we have many members in one body, and all the members have not the same office, so we, being many, are one body in Christ; and every one members one of another" (Rom. 12:4, 5). "For we, being many, are one bread and one body, for we are all partakers of the one bread" (1 Cor. 10:17). "There is one body and one Spirit, even as you are called in the one hope of your calling" (Eph. 4:4). The one body of Christ is divided into local congregations as a matter of convenience. The efficiency of the Church is the thing sought for. It is certainly not desirable to have a greater number of congregations than are necessary for adequately doing the work of the Church. Every member of the one body is under obligations to God and his brethren to co-operate with some local congregation. We are, before God, a member of the congregation which is most convenient for us to attend, regardless of the fact whether we have presented our letter or not. The custom of church letters and of extending the right hand of fellowship is not for the purpose of receiving members in the local congregation, but simply a recognition

of the membership which already exists. The sin of indifference on the part of many professing Christians, regarding this matter, can hardly be estimated. Every child of God must fairly and squarely meet his obligations to the one body.

**1. How to Start  
a Church**

In the formation of a new congregation, there are but two ways to proceed. The evangelist may come on the field, and, by holding a meeting, may bring enough people into the Kingdom out of which to organize a congregation. Practically all of the churches spoken of in the New Testament were organized in this way. Again, it sometimes happens that, in a new community, there will be a number of Christians move in from various sections who, being moved by a common purpose, will seek each other out and form themselves into a local congregation. This has been true in most of our new States, like Oklahoma. Here we often have the very best material from a number of congregations where the work has been well established. It often happens, in the beginning of a new congregation, that there is not sufficient nor satisfactory material for a definite organization. When this is true, some one should be set forward as a leader. This leader should take charge of the Lord's table as well as supervise the work of the members until they are developed to the point where a Scriptural organization may be effected. Those who lead this infant church should be modest, consecrated and above reproach. They should have a sincere desire to lead the congregation to a better life. .

**2. Ordination of Officers**

In the foregoing chapter the officers of the local congregation have been named. Before they take up their duties they should be solemnly set aside by the congregation to do the work of their respective offices. Ordination is a solemn election and appointment of those who are to have oversight over both the services and the members of the Christian community. This election or appointment is to take place by the co-operation of the whole community. Having it definitely set in mind that an ordination is a covenant, let us note what this covenant implies. The church believes it necessary, for its own defense and development, that some such persons must be put in authority. It realizes that what is everybody's business is never satisfactorily done. The church should never forget the fact that it has a definite responsibility resting upon it for the salvation of the community in which it is located. This can not be done unless certain ones be set forth, who are duly qualified to lead in rendering such services. The church further agrees to submit to them and to hold up their hands in the work they are striving to do. With this definite understanding in mind, the church proceeds to select its leaders and to duly ordain them for this definite work.

**a. FORM OF ORDINATION.** Ordination is to take place by means of fasting, prayer and the imposition of hands. "And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit; and Philip, and Prochorus,

and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them" (Acts 6: 5, 6). "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate to me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 2, 3). "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14: 23). Such ordination usually takes place at the morning service. The morning meal should be omitted. Those to be ordained should spend the hours in prayer and serious meditation. They should strive to bring themselves to realize fully the significance of the covenant they are about to take. If the congregation already has elders, it is a duty of such elders to lay their hands upon those being ordained. This is to be done for and in the name of the congregation. If there are no such elders, members of the congregation may set forward some of their own number who shall act for the congregation or the congregation may call on visiting ministers and elders to do this work for them. It should, however, be kept definitely in mind that the ordination comes from the local congregation.

*b. ORDER OF ORDINATION.* At the conclusion of the ordination sermon, those who have been set forward for ordination shall come to the front and face the congregation. The one who has in charge

the ordination service will then ask: "Are these the men you have selected to have the spiritual oversight of this congregation?" The congregation will rise and say: "They are." The candidates will then be asked: "Do you desire the office of elder or deacon?" Each one shall answer for himself: "I do." If others besides elders or deacons are being ordained, a like question should be put to them. The one having charge of the ordination service will then ask: "Will you strive, with God's help, to be examples to the flock over which the Holy Spirit hath made you overseers; and will you endeavor to learn and to perform the duties of your office to the best of your understanding and your ability? Let each of you answer for himself, as in the presence of God." Each shall answer: "I will." After this there will be an ordination prayer, during which the candidates for ordination shall kneel. The prayer should be a direct appeal to God to give these men wisdom and devotion sufficient to properly care for the flock. At the conclusion of the prayer, those who are representing the congregation in the ordination shall go to the candidates one by one and solemnly and impressively say, as they lay their hands upon their heads: "Unto you is hereby conferred the office of an elder [or other necessary name] of this congregation. May God give you wisdom to rule well; to take the oversight, not by restraint, but willingly." When this has been done, an appropriate benediction should be pronounced. It is very important that during such ordination services nothing should be done hurriedly or with

confusion. All should understand definitely what is expected of them before the ordination service begins.

c. How SELECT OFFICERS. The fact that the officers of the congregation are to be selected by the congregation does not settle the question of procedure. In some congregations the chairman asks for nominations. These are made, and each man is voted on at the time of his nomination. There is a serious objection to this method. It often happens that people, who do not fully understand the New Testament requirements, make such nominations. Recently a new convert twenty years old was nominated for the eldership of a congregation. It can be seen at once that he would have practically none of the qualifications for such an office. In order to do away with all such confusion, it is much better for the infant congregation to have a chairman appoint a nominating committee, who shall present their nominations to the congregation for approval. The names may be voted on, either one at a time or all together. If the church already has an organized board, this board should act as a nominating committee. In every case, however, the election is to take place by the action of the whole congregation and at a regular service.

**3. Term of Office** It will be apparent to all that since the officer received his authority from the congregation, the congregation has a right to terminate his supervision at its will. The idea of once an elder always an elder, is erroneous. Since a man can not be elected elder for more than

one congregation, it is certain that he does not carry his eldership with him when he moves into another community. In other words, he terminates his eldership by his removal from the congregation over which he has had supervision. In some churches the entire board is elected for just one year. In this case confusion is apt to arise; because, if the members of the church board do the nominating, they must necessarily nominate themselves. If they do not do it, the church is then deprived of the wisdom and judgment of its best members. The plan of the Canton Church is to elect all of its officers for terms of three years. One-third of this number is elected annually. At the meeting, when nominations are to be made, those whose terms of office have expired remain away from the meeting. The other two-thirds take up the old officers, one by one. If there are any reasons why they should be discontinued, another name is substituted. In this way all confusion is avoided. The names presented to the congregation are selected by those of experience and wisdom, who have the best interests of the local congregation at heart.

**4. Church  
Discipline**

*a. Its PURPOSE.* According to the New Testament, the church should exercise discipline in order that it may keep itself as perfect as possible. Also, in order that it may restore those who have fallen into sin. In Gal. 6:1 we read: "If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Again: "Brethren, if

any of you do err from the truth, and one convert him, let him know that he who converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins" (Jas. 5:19, 20). Discipline is to be exercised with patience, kindness and a love for those who are being disciplined. Every other thought must be banished from the mind, if the spirit of Christ is to be carried out. This discipline is often painful on the part of those who are to exercise it, but it is a duty that the church must perform. "Now, we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which ye received from us" (2 Thess. 3:6). The purpose, then, of church discipline is to exalt and honor the authority of Christ; to keep the church pure and to build up its members in Christ, by training them to seek a higher and better spiritual life. These objects are high and holy and of the utmost importance.

*b. METHOD OF PROCEDURE.* "And if thy brother sin against thee, go show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three, every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as a Gentile or a publican." We have here set forth very clearly what our duty is in such matters. First, those who have

been offended are to go to the offending party and make a sincere effort to have the wrong made right. If, however, he does not succeed, the offended party is to take the matter to two or three of the brethren and take them with him. These witnesses are to make a further attempt to bring about a reconciliation. If this does not succeed, a third effort is to be made before the whole congregation. When this last effort has failed, the offending party is no longer to be treated as a brother, but as an alien. This does not mean that efforts to restore such an one shall be discontinued, but it means that one who so persistently continues in his sin is not worthy to be a member of the Church of God. Throughout all of this procedure, there should be manifested a steadfast firmness on the part of those who have the matter in charge. "He that ruleth, let him do it with diligence." There should be no discrimination. All who have sinned and fallen away should be sought out and restored.

c. WHY OFTEN NEGLECTED. If all those who are elected elders had all of the Scriptural qualifications, such matters would be diligently attended to. It often happens that the church officers will consult the preacher. He may be inexperienced and ignorant of what should be done, and, for the sake of preserving the peace of the congregation, advise that nothing be done. It is certain that all those exercising such discipline must themselves be above reproach, if the discipline is to be effective. Again, it sometimes happens that there is an unholy desire, on the part of the church, to have as its members

those who will give it social or financial support.

**5. Congregational  
Independence**

In all matters pertaining to the welfare of the local congregation, the decision of the congregation alone is to be final. In the divine government there is no such thing as ecclesiastical interference. There are no overlords in God's Kingdom. This is well, because each congregation has problems that are peculiar to itself. Its financial obligations are its own. The amount of money to be raised and the methods of raising it are matters to be settled by the local church. Its methods of carrying on its benevolent work is a matter for it to determine for itself. It often happens that the work of the local congregation is seriously interfered with by having those who are unfamiliar with local conditions, setting up standards of service for the local church. All the congregations should strive to have fellowship in every good work, but the extent and methods of doing this work is a matter to be determined by its own leaders. "Every local body of covenanted believers is independent of all outward jurisdiction or control, whether from assumed vicegerents of Christ, from other churches associated with it, or from individuals, being amenable directly and only to their common Head."

**6. Right to  
Co-operate**

It is certainly desirable in matters which affect the common interests of all the churches that there should be co-operation. Few churches are able to support an independent missionary. For that reason, there should be co-operation in mis-

sionary endeavor. Much inspiration is to be gained from conferences, institutes and congresses where the various churches assemble for the discussion of problems that are common to all of them. The development of the Bible-school work is a splendid illustration of what may be done by co-operation. Religious education is another very important matter that may be best carried on by the co-operation of the churches. It would be impossible for a local church to build up independently a Christian college; but every congregation should invite the representatives of our colleges to visit them and lay before them the need of religious education. Each congregation should also regularly contribute to some educational institution. It often happens that, by co-operation, the weaker churches can be supplied with regular preaching. In union there is strength, providing all the strength is not dissipated in keeping up the union. This is not uncommon.

**7. Things to  
Remember**

When we have taken the Bible as the revelation of God; when we believe that the Church is the means God has employed for the redemption of the world; when we are convinced that within this Church there is a divine system of government established of God, and representing his authority on earth—we are bound to be brought face to face with the following conclusions. We are to go to the word of God in order to satisfactorily settle all matters relating to the development of our spiritual lives. We will likewise be convinced that since these laws have been given from God, they are

not to be treated lightly. Although we may recognize the necessity of spiritual work being done by all the disciples, yet we will admit that for the proper carrying out of God's will some men are to be chosen and definitely set apart for this service. In each community we expect all the citizens to be law-abiding, and, as far as possible, maintain the peace of the community; but there are certain men who are elected by the people who take upon themselves this work as their special duty. We are likewise compelled to believe that the success or failure of a local congregation will be determined, in no small degree, by the way it clings to the divine pattern in its own organization. Also that, if it is to fulfill its mission, it will strive faithfully to perform the work that God has placed before it. All genuine organization is for the sake of service. All genuine government is for the good of those being governed. Again, this Scriptural organization of the local congregation is the only organization known to the Church. Business organizations may be formed by members of various congregations, but such organizations are not the Church. Almost every religious body has produced one or more such organizations. Missionary, benevolent and Bible societies come under this classification. In such organizations, each member can and does only speak for himself. If this simple principle had been adhered to by the Church, much confusion would have been avoided. If the Church will now profit by its past experiences, many pitfalls in the future will be avoided.

## QUESTIONS FOR REVIEW.

1. Why is the church one body?
2. Define an infant church.
3. What two ways may it be developed?
4. Define ordination.
5. What is the form of ordination?
6. Describe how people are ordained.
7. How are officers to be elected?
8. For how long are they elected?
9. What is the purpose of church discipline?
10. How is church discipline to be carried on?
11. Why is it so often neglected?
12. Why are local congregations independent?
13. When is it well for them to co-operate?
14. Mention some things we should remember.
15. Give the subjects for the first five chapters.
16. Review the questions in Chapter V.
17. Name one important truth learned in each of these six chapters.



## VII.

# THE CHURCH AND THE WORLD

## OUTLINE—CHAPTER VII.

1. GOD'S ETERNAL PURPOSE.
2. OLD TESTAMENT PROOF OF GOD'S PURPOSE.
3. NEW TESTAMENT PROOF OF GOD'S PURPOSE.
4. THE PURPOSE ACCOMPLISHED.
5. COMPLETION OF GOD'S PURPOSE.
6. THE NEED OF OUR DAY.
  - a. A MISSIONARY CHURCH.
  - b. A COMPREHENSIVE PLAN.
  - c. NATIVE CHURCH CO-OPERATION.
7. OUR FOREIGN NEIGHBOR.
8. THE SINFUL.
9. THE CALL FOR AN UNSPOTTED CHURCH.

## VII.

### THE CHURCH AND THE WORLD.

#### **1. God's Eternal Purpose**

Throughout the New Testament we have various references to this revealed mystery. This mystery was that the nations of the earth should be fellow-heirs and partakers of the blessings which Christ gave to the world. The Jews were God's peculiar people to bring about the preparation of the world for this blessing. It was the marvel of the ages that Christ should be preached to all of the nations. God was unwilling that any should perish. His plan of redemption was for whosoever would partake of the blessings which he had provided. This universal proclamation was to be made by the members of this spiritual kingdom. They were to demand faith and obedience as a necessary requisite for admission into this Kingdom. During all the ages, God had kept silent regarding this purpose, but now it was made manifest. The evidence of this eternal purpose is abundantly set forth in both the Old and New Testaments.

#### **2. Old Testament Proof of God's Purpose**

"In thee and in thy seed shall all the families of the earth be blessed," was the message brought to Abraham. He was the father of the faithful. He was to hand down

this great obligation and also this great hope. His descendants were to be the keepers of the oracles of God. Through them the world was to receive a proper conception of God. "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." "Yea, all kings shall fall down before him, all nations shall serve him. His name shall endure for ever. His name shall be continued as long as the sun. All nations shall be blessed through him." This statement was made by David. He was looking forward to the time when this mystery should be revealed. In this quotation it is definitely stated that all nations would be blessed through Christ. "It shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow to it." "Come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob." These quotations are taken from Isaiah. Here we have the statement that the nations of the earth shall flow into the house of the Lord. Those were strange words to the Jews, who looked upon themselves as a peculiar people and especially favored of God. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." This is the message that was proclaimed by the prophet Habakkuk. By this we see that the spreading of the knowledge of the glory of the Lord was to be universal. "For from the rising of the sun even unto the going down of the same, my name shall be great among

the Gentiles." These statements were made by the prophet Malachi. From it we learn that every kindred and every tribe were to have this blessing. A similar message is proclaimed by other Old Testament writers; but these are sufficient to abundantly prove God's eternal purpose.

**3. New Testament  
Proof  
of God's Purpose**

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord." This is the message that the angel brought to the shepherds. It was not a personal message, but a message to be proclaimed throughout the world. It is as much for us as for them. "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared for all people, to lighten the Gentiles, and the glory of thy people Israel." Here the Gentiles and the people of Israel are definitely named and both spoken of as receiving the same blessing. The salvation which had been brought was as much for one nation as for the others. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The main thought of this passage is that whosoever will may appropriate this blessing. This proclamation takes in everybody. Jesus, speaking of his own death, said: "And I, if I be lifted up from the earth, will draw all men unto me." Christians to-day are to lift him up by living the Christ-like life and by

teaching his divine message to the nations of the world. Are you doing your share?

**4. The Purpose  
Accomplished**

The first gospel message was proclaimed to the Jews. For about eight years the members of the Church were all Jews. It is evident, from Peter's experience at the home of Cornelius, that after all these years he still did not understand the eternal purpose of God. It took a vision to convince him. The Book of Acts sets forth definitely the wonderful success of the first few years of the established Kingdom. During the apostolic days the gospel was carried to the limits of the Roman Empire. Later, when the great wave of barbarism swept over Europe, the Church was one of the few institutions that remained. During this period of spiritual darkness, some splendid things were done for the extension of the Church. St. Patrick did a wonderful work in Ireland. Christianity was introduced into Scotland by Columba. Gregory the Great then sent missionaries into England. From these centers Christianity was carried into France, Germany and Scandinavia. The coming of Luther gave new impetus to this spiritual Kingdom. His work started the Reformation. A number of other reformers did similar work throughout Europe. The work of these men laid the foundation for Protestant Christianity. The modern missionary enterprise was commenced by William Carey. When he first commenced to urge this matter, he could find no one who would give him a respectful hearing. After Carey came a great company of mis-

sionaries. The great majority of them earned their own living as tradesmen or mechanics. Christianity was retarded in many places because the civil rulers, who, though themselves professing Christians, would not permit the missionaries to do their work. Only within recent years have China and Japan been open for the gospel. Until the time of Livingstone, Africa was an unknown continent.

**5. Completion of  
God's Purpose**

A hundred years ago a large portion of the world was inaccessible to missionary activity.

This is no longer true. To-day the world is open for the message of the gospel. By means of exploration we have been furnished definite information regarding the remotest tribes. Japan, only a few years ago, drove the missionaries from the land. To-day she is feeling the need of a new moral basis for her people. She is looking to Christianity to furnish this new basis. The people of Korea, as one man, have stepped forward and asked for the gospel. The indifference of the Chinese is a thing of the past. Everywhere there is a willingness, and often a keen desire, to receive the message which the missionaries are bringing. This revolution has been brought about by the introduction of Western education. Knowledge has driven out ignorance, prejudice and superstition. Only recently, in India, subcastes have been abolished. Woman is being given her proper place, and protected. Thousands are to-day asking for properly equipped Christian teachers. Throughout the Turkish Empire the situation has changed remarkably.

The outlook is more hopeful each year. Ten times the number of missionaries and native workers could be set to work in Africa. Whole tribes will stay up all night to hear the preaching of the missionaries. What is true of these fields is true of all the heathen world. They are looking to us and calling out mightily for consecrated men and women who will come and devote their lives to the salvation of the nations.

**6. The Need of  
Our Day**

**a. A MISSIONARY CHURCH.**

Recently an inquiry was sent out to a large number of missionaries, asking them to state what they considered the greatest present problem in the evangelization of the world. Almost to a man they answered, "The state of the home Church." There is to-day a dearth of missionary leaders. This is true for the work both on our missionary boards and in the local congregation. We need missionary statesmen and not missionary politicians. We need men to lead us who have themselves been missionaries, and who have thought these problems through. The preachers are not informed as they ought to be regarding the great problems of the world's conquest. They are too prone to accept second-hand information and to make their study of these vital problems for the sake of sermonic material only. Our young people's societies should be persistent in organizing and maintaining mission-study classes. Many a young person, who is now indifferent, can be aroused to the place where they will volunteer for missionary service by the instruction they re-

ceive in such classes. Every Bible-school lesson should have a missionary appeal. The necessity of taking the world for Christ should always be held up before Bible-school pupils.

*b. A COMPREHENSIVE PLAN.* All great military and naval battles are won by consistently following out a comprehensive plan. It is just as true in our conquests of the world for Christ. The problem before us is much larger than many of us are willing to admit. It isn't enough for us to sit down and say we shall leave Siberia and Tibet for another generation. The scope of our plan must include all the world. To-day there are large areas with absolutely no missionaries in them. One section of China that has a population of over twenty million has only three or four Protestant missionaries. There must be concerted action. It is not enough that we all work on this problem, but we must all work together. Our plan should be arranged so that all missionary stations will be able to enter into the new fields as they open up to them. The home Church should stand back of these missionaries in such a way that they would never be financially embarrassed while undertaking these extension enterprises. In many parts of the world missionary stations have been withdrawn because the yield in converts was not as great as the board desired. This is wrong. The Kingdom of our Lord should never take a step backward. In arranging our local work we should have in mind something definite. To be able to support a missionary, to get definite concrete results from the

missionary field, will inspire more enthusiasm than any other method that can be presented. All of the congregations and all of the organizations of the Church should be definitely enlisted in this plan.

c. NATIVE CHURCH CO-OPERATION. Our missionary boards realize that the Church will never become universal through the efforts of missionaries sent out by the various societies. The ultimate victory in every nation will be through the native forces. One well-taught Chinaman will do more for the conversion of China than any missionary that can be imported. He understands their language, he knows their superstitions, he looks out for their prejudices. These native churches should be made independent of the missionary societies as soon as possible. The responsibility should be thrown on them. The missionaries' work should consist chiefly in direction and guidance. All who have read of Bolenge have been impressed with the statesmanlike methods pursued by Dr. Dye and his helpers. This should be the ideal for every missionary station. We know of no churches in the home land where ten members have undertaken the task of supporting a home missionary. Since evangelism represents the first cardinal principle of Christianity, it is important that the new Christian should have the obligation of souls put upon him at once. This is as true at home as abroad.

#### 7. Our Foreign Neighbor

America is the land of promise. This fact has been heralded throughout the world. As a result, thousands of foreigners are each year coming

to us expecting to find friendship and encouragement, expecting to be free from tyranny and oppression. These foreigners are to-day an economic necessity. It is impossible for our railroads to get sufficient Americans to carry on their construction work. In almost every city we find distinctive work which they have taken up. We buy our fruit from them. We get our shoes shined by them. These people should be given a Christian welcome. They should be cared for by the Church. It is, however, no uncommon thing to find a number of such foreigners in a community who are absolutely ignored by the local church, although this same church regularly takes a missionary offering to send to these same people who are living on the other side of the world. Recently a young lady who had volunteered to go as a missionary to China, refused point-blank to go to a local Chinese laundry to do missionary work. Bishop McIntyre, in the following poem, has clearly set before us the prevalent spirit. It is wicked, it is sinful, it is wrong. This spirit comes from the devil. The Saxon hasn't always been "the heir of all the ages."

"Dago" and "Sheeney" and "Chink,"  
"Greaser" and "Nigger" and "Jap;"  
Who comes far over the foam  
To this land of his heart's desire;  
To rear his brood, to build his home,  
And to kindle his hearthstone fire?  
While the eyes with joy are blurred,  
Lo! we make the strong man sink,  
And stab the soul with the hateful word,  
"Dago" and "Sheeney" and "Chink."

"Dago" and "Sheeney" and "Chink,"  
 "Greaser" and "Nigger" and "Jap;"  
 From none of them doth Jehovah shrink.  
 He lifteth them all to His lap,  
 And the Christ, in His kindly grace,  
 When their sad low sob He hears,  
 Puts His tender embrace around the race  
 As He kisses away the tears,  
 Saying, O "least of these," I link  
 Thee to me, for whatever may hap,  
 "Dago" and "Sheeney" and "Chink,"  
 "Greaser" and "Nigger" and "Jap."  
 The devil invented these terms, I think,  
 To hurl at each hopeful chap.

#### **8. The Sinful**

Jesus said that he came to seek and to save that which was lost. It is the primary function of the Church to continue the work which he commenced. This is the one purpose he had in mind when establishing the Church. In another place he says that those who are sick need the physician and not those that are well. The Church is not to concern itself with its own salvation, but with the salvation of those who are without. The Church is a battleship and not an ark. Its supreme purpose is to carry on a conquest against the strongholds of sin and evil. An evangelist was recently forbidden to continue a revival service because he persisted in bringing into the church people who were said to be undesirable to some of those who were already members. It is difficult for one to imagine what kind of Christians such people would be. A pastor recently made the statement that his church did not hold revival services, stating that he preferred to know person-

ally all those who were invited to join. In a neighboring State a woman who had lived a sinful life came forward and made the confession. Her repentance was genuine. Her intentions were high and holy. On the following day the minister was called on and was informed that if that woman were permitted to unite with the church, he would lose several of his best members. Situations like these are absolutely incompatible with God's eternal purpose, the spirit of Christ and the purpose of his divine institution—the Church. The amount of money spent for current expenses, as compared with the amount spent for the extension of God's Kingdom, outside of the work of the local congregation, usually sets forth the definite spiritual value of that congregation. It isn't enough for us to sit idly by and sing "Hold the Fort, for I am Coming," but our song should be "Storm the Fort, for God is Leading." That is a missionary song.

**9. The Call for an Unspotted Church** The spirit of the world is opposed to the spirit of the Church.

It does not matter how much effort we put forth, we are daily compelled to meet the spirit of the world face to face. We are enjoined to keep ourselves clean and unspotted from the world. We are to strive persistently to keep ourselves free from the spirit of the world. This spirit of the world is that which measures a man's worth by the amount of worldly possessions which he has gathered about him. It is the spirit of the world that says that temporal blessings are of more value than spiritual blessings. It is the spirit of

the world that advises us to look out for number one. It says that every man is born with an equal chance; that our responsibilities are only those of our own household. The spirit of the world says that we are to have a good time to-day, for tomorrow we may be too old to enjoy these pleasures. It is not an uncommon thing to find the membership of a church submerged with these ideas. This often brings about the question of amusement by those who are members of such a church. This matter would never be brought up if the church were kept free from the spirit of the world. A good driver is one who strives to keep as far away as possible from danger. A good Christian is one who strives to make himself worthy of the blessings of salvation, and not one who strives to see how near perdition he can go, and yet remain in the Kingdom. You never find strong, vigorous Christians asking: "Do you think it is wrong to dance or play cards?" It is always those who have imbibed the spirit of the world. Since we have seen our responsibility to the world, we should not forget that we owe it to ourselves to keep our lives pure and above reproach. We are to exalt Christ by what we do and say as well as by what we believe. As Christians, we are to be the great uplifting agency of the world. This uplifting power will vary, according to the condition of our lives. As Christ's bride, the Church should keep itself unspotted. If it doesn't, the world will again fall back into barbarism.

### QUESTIONS FOR REVIEW.

1. Give the subjects of the chapters studied.
2. State an important fact learned in each chapter.
3. Review, briefly, the questions on each chapter.
4. What was God's eternal purpose?
5. Give three proof-texts from the Old Testament.
6. Give two proof-texts from the New Testament.
7. What has already been accomplished?
8. What are our present opportunities?
9. What is a missionary church?
10. Name one that fulfills this condition.
11. What is included under the idea of a comprehensive plan?
12. Why must there be a native co-operation?
13. What do you think of "Dago" and "Sheeney" and "Chink"?
14. Do you know of sinful people who were kept out of the church?
15. Why must a Christian remain unspotted?
16. What have you personally done for the evangelization of the world?



## VIII.

# THE CHURCH AND SOCIETY

## OUTLINE—CHAPTER VIII.

1. PRACTICAL RELIGION.
2. RIGHTEOUSNESS.
  - a. AS TAUGHT BY MOSES.
  - b. AS TAUGHT BY THE PROPHETS.
  - c. AS TAUGHT BY OUR LORD.
3. JESUS NOT A SOCIALIST.
4. UNIVERSAL PEACE.
5. THE CHRISTIAN HOME.
6. CHILD LABOR.
7. POVERTY.
8. THE WORKINGMAN.
9. TEMPERANCE.
10. AN ENDLESS PROCESSION.

## VIII.

### THE CHURCH AND SOCIETY.

#### 1. Practical Religion

A great deal is said about professing Christians and not enough about practicing Christians. James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The two classes spoken of here, by James, were the most helpless in the ancient world. They are still helpless, and demand of us a practical demonstration of the faith we profess. Jesus says that we are to do if we are to receive the reward. A man's love for his family is not measured by what he says about this love, but by the way he treats his family. Just so it is that a man's religion is measured by his conduct more than what he says. In many a community the work of the church is seriously interfered with because some of the members have not kept themselves unspotted from the world. This word "unspotted," as used by James, means not filthy, not diseased, not defiled. It is very significant. Practical religion is a religion for seven days in the week. It is for every community where you find yourself. It is for every situation where a question of right and wrong may arise. Practical

religion won't leave church letters in a trunk. It won't leave your neighbors guessing as to whether or not you are a Christian. "If any man would come after me, let him deny himself, and take up his cross *daily*, and follow me."

**2. Righteousness** There are two kinds of righteousness. The one we may call private, and the other public. Private righteousness very easily develops into sanctimoniousness. Attempts to exaggerate it easily lead to hypocrisy. Having it in mind, men are very much concerned about what people will think of them. Public righteousness has reference to a man's public acts, to his daily conduct. It is manifested by regard for others and by love for one's neighbors. Christ said that if he should be lifted up he would draw all the world unto himself. This is to be done by public righteousness. When the Church centers its thoughts on others, the salvation of the world will be all but accomplished. The Church was to be the salt of the earth, or, to use our own phraseology, the salt of society. It is to keep society from putrefying. It is to drive out the evil and the bad, to preserve the good and the holy. The salt must be carried to that which is preserved. It must come in contact with it. The Church is too self-satisfied to-day. It is waiting for society to come to it. This will never be. The Great Commission was "to go." The early Church did this, and succeeded in a phenomenal way. It is no uncommon thing to find men striving to stand before the community as exemplary church-members, and,

at the same time, permit their real estate to be used by an agent for fostering crime and debauching character. Social righteousness means the actual carrying out of the Golden Rule in our daily conduct. The Bible, from Genesis to Revelation, so outlines the righteousness that God expects from those who seek his favor.

a. As TAUGHT BY MOSES. In Leviticus, chapters 17 to 27, we have the thought of holiness set forth. The underlying idea of these chapters is expressed in these two statements: "I, Jehovah, your God, am holy," and "I am Jehovah, your God, which sanctify you." What the Israelite did he did in the name of Jehovah. What the Christian does, is to be done in the name of Christ. Holiness, as set forth in these chapters, is social righteousness. The Israelites are told that they shall not hate their brother in their hearts; that they shall not respect the person of the poor, nor honor the person of the mighty. They are not to go up and down as talebearers among the people. They shall not bear any grudge nor take vengeance upon those who have wronged them; but they are to love their neighbors as themselves. They are called upon to honor the aged and to do no wrong to the stranger that comes among them. They are to love him and care for him as if he were a member of their own family. They are to have just balances, just weights and just measures. Leviticus has been called the heart of the Bible. This may very fittingly be done, because from it we derive the greatest institutions and ideals that are

brought over from the Old Testament into the Christian dispensation. We will, however, note that these ideals of righteousness and holiness are concrete things and not simply religious sentiments. Jehovah demands righteous conduct on the part of those who would receive his favor.

*b. As TAUGHT BY THE PROPHETS.* They reiterated the righteousness taught by Moses. They were the champions of the common people. They bitterly denounced the privileged classes. Isaiah says: "Woe unto them that join house to house, that lay field to field, till there be no room; and woe unto them that justify the wicked with a bribe." Here we find a strong denial of the right of the rich to take away the land from the peasantry, in order that they might build up great estates. Amos points out the wickedness of throwing the poor man into prison because he is unable to pay a trifling debt. The wickedness of judges and other officials, who accept bribes, is likewise bitterly denounced. The prophets plainly set forth the fact that righteousness and holiness could not exist where widows were oppressed, and the orphans sold into bondage, and the stranger unprotected. They set forth clearly that wickedness would flourish when special influence could set aside the law, and when the wealthy could laugh at justice. It isn't necessary, at this time, to draw parallels; yet if one will read Isaiah, Micah and Amos, he will find much food for thought, bearing directly upon our present social situation.

*c. As TAUGHT BY OUR LORD.* The progress of

society, nations and the Church have been retarded for centuries by the introduction of individualism into our common life. No man liveth or dieth to himself. We are all a part of one common whole. Only when we have a world parliament and a world supreme court, can we hope for the highest social reconstruction. We get this social ideal from Jesus. It is to be realized only when we inculcate into society the teachings he gave us. Jesus brought salvation to society as well as to the individual. He was the first world man. His sympathies embraced every kindred and every tribe. Modern industrialism is antichristian. The make-up of society into cliques and clans is antichristian. In so far as you are molded by these influences, you are anti-christian. The Lord said, "Thou shalt love thy neighbor as thyself," and this is an injunction that can not be explained away. Society grows God-ward just in proportion as it fulfills this injunction. As I write these lines, the city fire department, supported by the common people, rushes by to save somebody's private property. When society takes the same interest in conserving and saving the spiritual life of the community, the social ideals of our Lord shall be realized.

**3. Jesus Not a  
Socialist**

Some writers have called Jesus the first great Socialist, but in so doing they missed the fundamental teachings and purpose of his life. He was a religious and moral reformer. He discussed social matters just in so far as they assisted him in his great purpose. Economic wickedness was

wrong. It was denounced by him, not because it was bad economics, but because it was bad morals. He appealed to men to live righteously in their common lives. All vital religion is an outgoing, ministering religion. He insisted that men live this kind of a life. Jesus well knew, and also taught, that when men so lived, the other problems would soon be solved. The Socialists are fundamentally wrong because they insist on substituting material good for spiritual good. A life filled with hate will never be happy, no matter how ideal the material surroundings. Clothes and shelter and food can never be substituted for the supreme end of living. On the other hand, a life seeking spiritual ends will be a success, even though placed amid unfavorable material surroundings. In this discussion it should not be forgotten that men's bodies must be nourished if their spiritual lives are to develop. Also, it must not be overlooked that one's home and companions do determine the possible development of the spiritual life. As a Church, it is our business to carry forward social righteousness, not as an end, but as a means, so that the Kingdom of God may run and have free course among the children of men.

**4. Universal Peace** The idea of war is fundamentally wrong. War is social murder. One nation can not destroy another without doing itself an irreparable injury. One nation can not put another into subjection, or demand from it a large war indemnity, without stirring up the worst there is in the entire nation. To succeed in war is yet to lose. It must not be understood that

in our civilization we have reached the place where a nation can expect justice without being prepared for war; but it is insisted that the cause of this situation is to a great extent due to a failure on the part of the Church for not setting forth the New Testament teachings on this subject and not living up to them itself. What may we expect from heathen nations when a nation like England will carry on a war for the sake of importing opium into China, in order that her merchants in India may have an outlet for their product? The New Testament teaches against war. Those who live by the sword are to die by the sword. Justice is the only thing that will exalt a nation. Men have been taught to forget the mangled bodies, the rotting stench, the widows and orphans and the burden of public debt, by having poets write pæans of victory and orators set forth the glories of the country. The Church of God must not be a partner to such carnage. It must teach the message of its Lord until swords become plowshares and spears become pruning-hooks; until nations learn war no more, and until the brotherhood of man be ushered in by the federation of the world.

##### **5. The Christian Home**

The home is the social unit. The Christian home is its highest and best expression. Its life and ideals are daily being woven into the fabric of the nation. The Christian can render to society no higher service than fulfilling to the best of his ability his place in the home. The family has its basis in marriage. Marriage has both a physical

and spiritual foundation. In the home, human affection should be supreme and complete. It is the affection of soul for soul and mind for mind. Marriage, according to Perkins, is "the union of one man and one woman so long as they shall both live, to the exclusion of all others, by an obligation which during that time the parties can not, of their own volition and acts, dissolve." The character and ideals of the home are always reflected in the children. The infancy of man is longer than that of any animal. He is capable of more development and susceptible of deeper degradation. It is in the home that society receives those moral qualities of love, justice, patience, temperance and fortitude. The supreme purpose of God, as set forth in the institution of the family, is the formation of a strong and pure manhood and womanhood. This can only be done by the process of self-sacrifice and self-surrender. The teachings of our Lord, on these matters, are clear and easily understood. With a community made up of Christian homes, it will be impossible to introduce the debasing ideals and standards of living that are now threatening our nation. Christian homes mean a Christian nation.

#### **6. Child Labor**

If you want your heart made sick, if you want to know to what depths of degradation our industrial system has dragged us, go to the factory towns of England or the cotton-mill towns of the South. Liverpool is almost industrially wrecked because of the blight it has cast over the lives of its children. Whole sections of the South have been almost depopulated

by the cotton-mills in that district. Aristotle said that slavery could only be abolished by the introduction of machines. We now have our machines, but our slavery is many times worse than that which Aristotle knew. Children have always worked, but it is only since the introduction of machinery that their work has been turned into slavery. Open-air domestic work is good for children; but when the child goes into a great factory, throbbing with the vibrations of swift and intricate machines, he becomes dazed. A mental and physical arrested development takes place. He becomes a part of the thing which he works. Thousands of children are working to-day in stench, in heated rooms where their little figures and little feet are kept in ceaseless action, forced into unnatural activity by treatment that should be unknown in a Christian civilization. Only within the last few years has there been a serious attempt put forth to bring an end to such conditions, but capital has neither morals nor ideals. Its interests are always and everywhere expressed in cash dividends. The laws are evaded. Those whom the State set forth, to guard the children, are bribed. According to the census of 1900, there were over a million seven hundred thousand children, under sixteen years of age, who were buying our economic prosperity by the sacrifice of their lives. The Church of God should arouse itself and fulfill its mission to these unfortunate children, rescue them from a life that is worse than death, and develop them in the best that our Christian civilization affords.

The Master said that the poor would always be with us. The principles which he annunciated have always had a tendency to reduce poverty. It inculcates, in the lives of his believers, a constant benevolence and unselfishness. There is, on the part of Christians, a continual imparting of their wealth to the necessities of the less fortunate. Christianity would discourage the excessive accumulation of wealth. It teaches its adherents to have sympathy with those who are poor. Although Jesus did not authorize any special plan for doing this work, it is certain that there would be no need of the great number of benevolent societies and organizations, that have been called into existence, had the Church retained its early vision. There are many causes for poverty, but the most important are these: sickness, unemployment, low wages, accidents, friendlessness, overcrowding, ignorance, desertion and vice. As we look these causes squarely in the face, we can see that the Church here finds a wonderful opportunity for service. Every institution prospers only according to the quality and quantity of its service. A strong church is always a serving church; and in no place will the church receive such large returns as from its ministry to the poor. Most of the poverty that surrounds us is bred by neglect, ignorance and greed for gain. When every church-member has inculcated in his life the practical working out of the Golden Rule, poverty will all but be driven from the land. Three lines of definite action might be suggested. First, the church ought to be made

#### 7. Poverty

aware, through its workers, of the actual conditions of the community. There ought to be a committee appointed for this definite work. Second, there should be co-operation on the part of the church-members so that the benevolences would be properly distributed. Conditions should always be investigated before any assistance is given. Third, there should be persistent friendly visiting. During these visits, helpful suggestions should be given the family and everything possible done for their relief and assistance. Such relief must be definite.

**8. The Working-  
man**

Many writers have tried to classify society so that these men would occupy a special classification. All such attempts are failures. Thousands of these workers are staying away from the church, not because they are workingmen, but because they refuse to be patronized. These men are men. Whenever they are so approached they give a glad response. Too many silly men and women have tried to reform them with all kinds of ineffective welfare work. As a result, they have become disgusted with the institution in whose name these workers have gone out. The word of God, backed up with a sincere appeal by a genuine Christian man or woman, will win. Is your church a social club? Is there dissatisfaction when the poor and wayward enter it? Is there a disposition, on the part of the members, to look down upon poorly dressed men, women and children? If so, then you know why it is so difficult to get workingmen and their families to identify themselves with the church. Love is a

universal language. Livingstone talked with the native Africans in it. There are no men who can not be reached for Christ and his Kingdom if they are approached in this spirit.

The liquor business must come to an end. The manhood and womanhood of America say that it shall continue no longer. A thing that drags the souls of one hundred thousand people into the bottomless pit each year can not be made right. There is not a single argument set forth, by the friends of the business, but what has been answered long ago. The chief responsibility to-day lies with the church-members. If to-morrow they would all take a stand against the business, eight million women and children would be free from the slavery of being tied to a drunkard. When clergymen hold stock in the breweries, how can you expect them to fight the business? When church-members will take an excessive rental for their property, from the business, how can you expect them to fight it? Two billion dollars a year are taken out of the wages of our people by the liquor traffic. In return we get broken hearts, ruined homes, misery, poverty and suffering. There are no privileged characters in spiritual matters. You and I must stand before the Judge of all the earth and answer for what we did not do in stamping out this business. Wrong is wrong, and church membership can not make it right. Wrong is wrong, and a majority of voters can not make it right. Right is right and wrong is wrong, everywhere and always. Rightness and

**9. Temperance**

wrongness do not depend upon a shifting ethics or a personal inclination. They do not come and go with the changing weather. When the morning stars first sang together, during the present march of eternity and on down through the coming infinite number of years, right is right and wrong is wrong. They are eternal principles.

#### 10. An Endless Procession

What more shall we say of the need of a new era when the endless procession of misery shall be brought to an end? What of the millions of babies hungry, crying for food, but there is no answer? Babies born in filth and wretchedness. Their little hearts have turned towards the great heart of the world, but they have been met by the hard fist of its cruelty. What of the children, millions of them also, blear-eyed and pale-cheeked? They are not in the family. They are not in the factory. They are not in the public schools. Their schoolroom is the saloon and the street. What of the wretched old? Only a very small fragment of the procession that started in infancy. Some sit in the tenements amid their rottenness and stench. Others in the sweatshop, earning a few cents each day. Just enough to postpone the inevitable end. On and on the millions come. Does your heart ache at the picture? Then, what must it be when you come face to face with the reality? For all such, Christ died. Shall we not call a halt to this procession? That glad day shall come ere long. Men at last shall put their sins of selfishness and ambition under their feet. They shall everywhere

breathe the atmosphere of love. Everywhere they shall walk in the paths of righteousness. At last we shall go up the altar stairs to God. We shall call him Father, and as we do we shall look over the redeemed world and we shall say to all men, "Brother!" There shall be no high, no low. All shall walk abreast along a highway that leads to a heaven-given destiny.

"Let it never be forgotten that the trouble with society to-day does not lie in its industrial system or its forms of government, but it lies in human nature. The fault is not in outward forms, but in inward character. The wrong is not in public theory, but in private practice. The evil is not social crime, but individual sin. As long as selfishness is the ruling factor in human conduct, there will be an under man and an upper man in society. Transform the unreasoning and uncontrolled selfishness of the units of society into rational and regulated love; convert the narrow egoism of men into broad altruism, and the systems of industry that are not in conflict with God's law will soon adjust themselves to the conditions of progress. The real obstacle in the way of the under man is not competition, but the want of it; not the stress of contending with his rivals, but the lack of fair opportunity to contend. His poverty must disappear, not before an act of Congress, but before his own free, manly act in honorable and open contest with his fellows."—*President John, of De Pauw University.*

## QUESTIONS FOR REVIEW.

1. What do we mean by "practical religion"?
2. What two kinds of righteousness do we have?
3. Characterize the righteousness taught by Moses.
4. Characterize the righteousness taught by the prophets.
5. Give two quotations that characterize the righteousness taught by Jesus.
6. Why was Jesus not a Socialist?
7. Why should every Christian contend for universal peace?
8. What are the foes of the Christian home?
9. What influence does the Christian home have upon the nation?
10. Why is child labor permitted to continue?
11. Why is child labor a national curse?
12. Why is there poverty in a land of plenty?
13. How are workingmen to be won for Christ?
14. Why can not a Christian dodge the temperance issue?
15. How does the endless procession impress you?
16. Name the subjects of the first seven chapters.
17. Mention at least one vital truth learned in each chapter.
18. Review the questions for the first seven chapters.



## IX.

# THE CHURCH AND THE PREACHER

## OUTLINE—CHAPTER IX.

1. THE OFFICE.
2. THE CALL.
3. THE QUALIFICATIONS.
  - a. SPIRITUAL.
  - b. EDUCATIONAL.
  - c. SOCIAL.
  - d. BUSINESS.
4. HOW THE PREACHER'S TIME SHOULD BE EMPLOYED.
5. THE PREACHER AND THE CHURCH OFFICERS.
6. COMPENSATION.
7. TRIALS.
8. TEMPTATIONS.
9. REWARD.

## IX.

### THE CHURCH AND THE PREACHER.

**1. The Office** This office is nowhere spoken of in the New Testament. Its rise and development was a matter of expediency just as the erection of church buildings and our present use of song-books. Two different situations arose that made it both desirable and necessary to have men set apart who could give all of their time to the spiritual work of the local congregation. In the New Testament record we find the evangelist going from community to community, gathering in the people, forming them into congregations and establishing them in the faith. It was also his duty to ordain officers, to take the spiritual oversight when he left them. In the development of religious work, in a given community, the congregation continued to increase in size until at last it demanded as much time and attention as the evangelist had previously given to several congregations. The stay of the evangelist with the churches was for a longer and longer time, until at last one congregation claimed all of his attention. Again, when the officers of a given congregation had been selected, the one who was the best speaker, or whose piety excelled that of the others, would be put forward as a leader. In doing this work he would improve.

The congregation would grow in size until at last there would be brought about a suggestion on the part of the congregation that since there was more to be done than the officers could do, and attend to their secular work, that this leader devote all of his time to spiritual work. When he pledged himself to this spiritual work, the congregation would pledge itself to give him temporal support. By this we see that the preacher should have the qualifications of both the elder and the evangelist. His work is a twofold work.

## 2. The Call

The first requirement is a genuine conversion. One who plans to take up this work must be absolutely clean. There must be, on his part, a supreme purpose to proclaim God's word to a sinful world. There must also be a willingness to be used of God; a willingness to enter every door that may be opened to him. A young man, to do this work, should have a definite understanding of the spiritual needs of the world. The weight of the world's sins should press heavily upon him. Paul said: "Necessity is laid upon me. Yea, woe is me if I preach not the gospel." Every young man, taking up this work, should have that feeling regarding his calling. Like the Apostles, he must be willing to forsake all and follow his Master. When there is a strong desire to enter the ministry; when there is a genuine passion for souls; when there is a moral earnestness; when there is a hungering and thirsting after righteousness; when there is a genuine concern for the extension and building up of God's Kingdom—a

young man or young woman may feel confident that God has called them to do for him a special and peculiar work. There should always be a clear conception of the sacrifice that is involved. Such young people should appreciate the fact that it does cost something to turn their backs upon their friends, relatives and home and to go forth in the world's conquest for righteousness. To do this work successfully, they must have absolute faith in the power of God to lead and direct them. They must have absolute confidence that God will take care of them and provide for their necessities. Lives thus consecrated will always bring forth abundant harvest, some thirty, some sixty and some a hundred fold.

**3. The Qualifications**

a. SPIRITUAL. Piety is an indispensable qualification for every one who would do the work of a preacher. He is most naturally the example for his people. They expect to see the highest quality of Christian manhood reflected through his life before them. His approach to the perfect man Christ Jesus should be as near as it is possible for man to walk. If he is to draw men to Christ and to a higher plane of Christian living, he himself must go before them. The matter of piety comes before every other qualification. Without it, the others are of no avail, and his work as a preacher will be a failure. The congregation has a right to expect that their man of God be a serious-minded man. This piety must be so forceful that it will radiate into the lives of his people. A cold, worldly minded preacher will always produce a cold and in-

different church. The real power of every preacher lies in his earnest godliness, and not in acquired culture or talents. When this godliness is thoroughly entrenched in his life, it will shine out on all occasions. It can not be hid. "A heated iron, though blunt, will pierce its way even when a much sharper instrument, if it be cold, can not penetrate. So, if our ministers only be filled with the Spirit, who is like fire, they will pierce into the hardest hearts where the sharpest wits can not find their way. A loving man will always accomplish more than a merely learned one. It is not great talents that God blesses so much as it is great likeness to Christ."

*b. EDUCATIONAL.* The preacher must go before his congregation with a message. This must be thoroughly wrought out of his own life before it can possibly influence the lives of others. He is to bring to his congregation, not the problems of his study, but the results of his own life's experiences. When he does this, there will be a constant drain upon his resources, and the only recourse he has is to be everlastingly working on a new message for his people. By perpetually gathering together stores of thought and by giving them out, he builds up his own intellectual life. His spiritual and mental growth is determined by the consistency manifested in his work. The man who is forever using his old sermons will soon lose interest in his message, and in a very short time his congregation will follow his example. The congregation may be simple folk, but there is always an intuitive

understanding regarding the thoroughness of the preacher's preparation. First of all, he should thoroughly master the word of God. A portion of every day should be definitely set aside for this work. All knowledge is helpful, but this is absolutely indispensable. Science, language, history and literature are valuable to the preacher only in so far as they sharpen and assist him to drive home the divine message.

c. SOCIAL. The preacher should, first of all, be a manly man. A man who can meet others, and converse with them intelligently regarding the things of deepest interest to them. The preacher can not afford to withdraw himself from the world, because his supreme work is to draw the world to Christ. This social power and influence is a most valuable talent for him to possess. A preacher must be able to feel at home with all classes of men. He should be deeply concerned regarding all those matters which affect the life of the people with whom he is associating. His friendship for all should be genuine. He should always be polite and courteous, never permitting the annoyances of his work to cause him to lose his self-control. A gentleman will never stoop to do a mean thing. He will observe the Golden Rule and mete out simple justice to every man. His heart will be kind. He will never be harsh. He will remember that a soft answer turneth away wrath. He will lead his congregation and community to engage in those social amusements that are elevating and uplifting. He will remember that the social side must be ministered

to, and that this work is no small part of the duty put upon the church.

*d. BUSINESS.* In almost every case where an individual church has experienced an unusual growth and development, it will be found that the pastor has marked business qualifications. The church of God demands the same painstaking care that is demanded of any other business organization. What it buys should be bought at the lowest possible figure. All financial obligations should be promptly and regularly met. In order to do this, there must be a constant income for the church. The members must be taught to give liberally and regularly. If the preacher has not had sufficient business experience to lead his people in doing these things, he should put forth a supreme effort to get it. Such work as that given by the Sheldon School will be a wonderful help to him in acquiring this equipment. It will also give him definite methods for carrying forward the business end of the church. The utter disregard of the value and use of money that is manifested by some preachers, is a disgrace to the cause they represent. A preacher who will not pay his honest debts is not a fit man to lead a congregation morally and spiritually.

#### **4. How the Preacher's Time Should Be Employed**

It is an open secret that no one preacher can meet the needs of every congregation. Every man has his own peculiar strength. As a result, the usefulness of every man will depend, to a great degree, upon his ability to use this strength. One of

the greatest sins of the congregation is preacher sampling. To do this, a church has a number of preachers come on successive Sundays, and then has a meeting of the congregation to see which one they want. A near-by congregation recently had seven names presented to it for consideration at one time. Such a policy as this is not only ruinous to the peace of the local congregation, but likewise to the reputation of the preacher. When it becomes known that a preacher has been refused by several congregations, other congregations begin to look upon him with suspicion, when the fact is that he has never had the least possible chance of being employed. The churches were just sampling. Before a church permits a man to come to its pulpit, it should feel reasonably sure that it will want him to minister to them, providing satisfactory arrangements can be made. His case should be settled definitely before another man comes to the congregation. Every preacher should stand or fall before the congregation, on his own merits, and not in comparison with the merits of some fellow-preacher. Our churches should remember that permitting a preacher to leave the local congregation is a serious matter. The history of our churches proves that they are built up in proportion to the length of time which their ministers serve them. You may canvass the brotherhood to-day and you will find, in every case where a congregation is known abroad for its good works, that its preacher has served it for a number of years. A change of preachers should always be avoided whenever it is possible to do so. On the

other hand, the usefulness of every preacher is measured by the length of his ministry with a given congregation. Many churches realize this.

### **5. The Preacher and the Church Officers**

The preacher is a member of the local congregation and has the same responsibility as other members. Whether or not he shall be a member of the board is a matter for the congregation to decide. The fact that he is to perform the duties of an elder does not mean that it is necessary for him to be an elder of the local congregation. It is much better, in most cases, for the preacher to be an honorary member of the board. He will have recommendations to make regarding his work and plans to submit for its consideration. It sometimes happens that a matter will be decided by a vote that is not unanimous. If the preacher votes in such a case, it will identify him with one side or the other. He is to be the preacher for the whole church, and can not afford, in this way, to alienate himself from any of his people. The difficulties that often arise between the church board and the preacher are brought about by the preacher presuming to perform the functions of the board. Before the board meeting, it is a good plan for the preacher to have conferences with its various members regarding the matters to be presented. By so doing, the board will have had time to give such matters the proper consideration. The more work the board does, the more responsibility they are required to shoulder, the more efficient will they become. The development of the members of the

church is a necessary part of the preacher's duties.

**6. Compensation** Sometime ago a preacher and a lawyer, who had been reared in the same community and had graduated from the same college, were riding on a train together. Each had been away from home for a week. The preacher had brought a number of souls into the church. The lawyer had won a case in a neighboring court. The preacher had been given an offering of thirty dollars for his services. The lawyer had received three hundred dollars as his fee. This fairly represents the financial returns that ordinarily come to a preacher when compared with men in the professions who have a like ability. Preachers and teachers can not be paid in money for their services; but they should receive sufficient remuneration so that the problem of meeting their necessary expenses will not interfere with the performance of their spiritual work. The congregation often forgets that each year puts new financial obligations upon the preacher. If he is to have the influence and to lead them as they desire him to do, he must spend more money for books. He must attend more conventions. He must spend more for travel. Many men give the same amount into the church treasury, year after year, regardless of how greatly they have been blessed with temporal things. A tenth is as little as a Christian should give for the extension of the work of the Church. When all are doing this, God's Kingdom will go forward by leaps and bounds. No definite rule can be laid down for a preacher's compensation, but every congregation should make it

a point to deal fairly and honorably with the man who has forsaken all for the development and extension of the Church of God. Don't make his employment a matter of barter.

It is a common experience of

#### 7. Trials

all preachers that the more faithfully they perform their duties to God and the Church, the more persistent and constant is the opposition they meet with. Worldly men always offer opposition to the truth. Even when they recognize their own need, they are unwilling to accept it. In every community there are wicked men who strive to minimize the office and work of the man of God. The preacher, likewise, has the trial of being misinterpreted regarding what he both says and does. It is an easy matter to assign motives, but people are very seldom successful when doing it. Again, it often happens that after years of hard labor the preacher will have very little to show for his work in the way of visible results. This is one of the most severe trials that beset the path of a preacher. Again, the man of God is tried with the apathy and indifference of the church itself. It often seems easier to stir up the godless in the community than to stir up members of the local congregation. It sometimes happens that a preacher is compelled to leave a community because he has made a persistent and successful fight against some form of godlessness, because this godlessness is in some way tied up with some members of his congregation. It is a trial for a man, who has turned his back upon a successful business career, to have

the well-to-do in his congregation regard him as a hireling. His commission comes from God.

**8. Temptations** Since the preacher has no regular hours during which he must perform his regular duties, there is a temptation to squander his time. It is so easy for him to be sidetracked that it is no unusual thing for one, two or even three days to pass by without having accomplished anything definite. There is a temptation to neglect some part of the gospel because there are prominent and influential people in the church that really need that particular truth. There is a temptation to devote too much time to some phase of religious work. Some preachers are especially attracted to pastoral work, and for that reason do not study enough. Others study so much that they do not keep in touch with the spiritual needs of their people and community. There is a temptation to devote too much of his time to the people who are especially congenial to him. This does not mean that he thinks more of them, but simply that since they have more in common they are naturally attracted to each other. There is a temptation to limit his parish to those who are members of his congregation. As a preacher, he is God's representative in the community, and, as such, should be ready to go to all who need his assistance.

**9. Reward** The life of the preacher is a life of love, peace and goodwill to all men. There is no reward in this world as great as that which comes to a man who has lived such a life as this. No man who lives in a com-

munity is remembered so long for his good works as the earnest, consecrated man of God. No satisfaction is as deep as that which comes from knowing that those you have led into the church have developed into its most steadfast supporters. No reward is so satisfying as having the consciousness that a multitude of people have been led from spiritual bondage into a knowledge of God's word through your life and teaching. It is no small part of the preacher's reward that his thoughts should be continually centered on high and holy things. The work which he is to do makes it unnecessary for him to daily submerge himself in corrupt surroundings. Even when he goes to the sinful, they will respect and reverence him for his work's sake. Again, the fruit of his labor is enduring. He builds for eternity while others are building for time. No one is more welcome into the homes of the community than he. No one is held in higher esteem by the community than he. It would be difficult to outline a life that has greater possibilities, both for service and for happiness.

The consciousness of such rewards will always transform the whining, despondent minister into a cheerful and courageous servant. It will firmly implant the spirit of hope in his life. Those who have taken upon themselves this work should always be filled with praise, thanksgiving and gratitude. Our chief concern should be a sincere desire to be worthy of the confidence of our brethren and a desire to be worthy ministers of God's love to needy and sinful men.

## QUESTIONS FOR REVIEW.

1. What is the twofold work of the preacher?
2. What constitutes a call?
3. What is necessary to be successful?
4. What spiritual qualifications are necessary?
5. What kind of education is indispensable?
6. Why must the preacher be a manly man?
7. Why is a business education necessary?
8. In what manner should the preacher be employed?
  9. What method causes friction?
  10. What is his relation to the church officers?
  11. Why can a preacher not be paid for the services rendered?
  12. Name three of his trials.
  13. Name three of his temptations.
  14. What is his reward?
  15. Review questions in Chapter VIII.
  16. Name the subjects for the first nine chapters.
  17. State a leading thought in each chapter.



## X.

# THE RESPONSIBILITY OF THE CHURCH FOR RELIGIOUS WORKERS

## OUTLINE—CHAPTER X.

1. A LESSON TO BE LEARNED.
2. THE PRESENT SITUATION AND NEED.
3. PRESENT DIFFICULTIES.
4. PRESENT RESPONSIBILITY.
5. WORK TO BE DONE IN LOCAL CONGREGATION.
  - a. THE SOCIAL MEETING.
  - b. THE CHURCH INSTITUTE.
  - c. THE CHURCH SCHOOL.
  - d. THE LAY PREACHER.
    - (1) WHAT HE IS DOING.
    - (2) HOW DEVELOP HIM.
6. WORK TO BE DONE THROUGH EDUCATIONAL INSTITUTIONS.
  - a. CHURCH SCHOOLS AND COLLEGES.
  - b. THE ATMOSPHERE A CHURCH SCHOOL OWES ITS STUDENTS.
  - c. THE MINISTERIAL STUDENT.
  - d. YOUR TIMOTHY.

## X.

### THE RESPONSIBILITY OF THE CHURCH FOR RELIGIOUS WORKERS.

#### **1. A Lesson to be Learned**

In every city you will find large retail stores and large factories testifying to the fact that some men look beyond their own generation. They saw the need of men and built for the future. These men were not only paid a salary for what they did, but were trained for wider usefulness. Our college faculties are full of men who have received their education in these colleges. Our college graduates stand for their colleges if the colleges have stood for them. Our Government has instituted civil service. That means that the nation has gone into the business of training men for its own use. It has its schools and drill-grounds, looking to the time when more and better men will be needed in every department of Government service. The Church is consuming its own capital. It is to-day using up the lives of its religious leaders without having an adequate conception of its future needs. The Church must have its West Point.

#### **2. The Present Situation and Need**

In 1894 a canvass was made of fifty-eight schools that were preparing Christian workers. At that time over four thousand students were enrolled.

Twelve years later the total enrollment of these same schools had decreased to thirty-three hundred. Yet, during this period of twelve years, the membership of the churches supporting these schools had increased twenty-five per cent. These figures fairly represent the condition in every religious body of America. We have six thousand preachers and ten thousand churches. There has been a net loss of seven hundred preachers during the past three years. These conditions are true in every department of religious work. Many of the courses now being prescribed for such workers do not have subjects that tend to anchor them in the first principles of the gospel. As a result, we not only have a falling off in the number, but likewise a decrease in the vitality of those taking up the work. We need, then, not only men, but men better equipped to do the work that needs so much to be done. We need strong men—men with heart-power, men with a message and a passion for men.

### 3. Present Difficulties

Recently I was talking with a well-known minister who is the father of two splendid young men.

During our conversation I learned that both of these boys were in one of our large universities, taking technical training, preparing themselves to be civil engineers. Furthermore, the father seemed proud of the fact that they were not to follow in his footsteps. The attitude of ministers towards their work is to me the greatest difficulty of all. Parental ambition also interferes with many splendid young people. Mammon has not yet lost its

attractiveness. So long as there is a disposition to measure men by dollars, rather than by conduct, this attractiveness will continue. Many young people are kept out of this work because of the ministerial dead-line. This is not a real difficulty. Our churches prove that they would gladly welcome a man who keeps young and who continues to grow, even though he is gray and beginning to become infirm. The matter of salary doesn't keep boys and girls out of Christian work, if they are really consecrated; and yet we can not blame them for wondering why the average wage of stablemen and carpenters should be more than that of the Christian minister. In many communities church-members are now paying twice as much for living expenses as they did ten years ago, but they continue to pay the same amount year after year for the support of the man of God who ministers to them and their family. To-day we need a dedication of our children to God. We should prepare a literature that will lure our brightest and best young people into this, the highest service that man can render to his fellow-man and God. It should be done now.

**4. Present  
Responsibility**

Every Christian should consider himself a recruiting agent for the ministry. This is especially true of its officers and preachers. We have, in the Institute, three young men who were enlisted by one preacher. There is also a strong probability that in the near future two more will enter from the same church. The elders and ministers should see that this matter is laid before parents and

children in sermon and conferences. They should freely talk over life plans with the boys and girls of the church. John R. Mott was won to the ministry by a ten-minute talk with Professor Tyler. He is to-day leading our missionary forces in their greatest world conquest. Teachers in public schools and colleges have a splendid opportunity for such work. G. P. Coler, at the University of Michigan, has enlisted many young men in Christian work. The local congregation should lend encouragement and financial aid to young people who are ready to enter this work. P. H. Welshimer, I. J. Cahill and E. W. Thornton all came from the same community. How must this community now regard its spiritual work of other years! We should pray the Lord of the harvest to send laborers into his harvest-field. Is it not robbery for a church to habitually call men to its pulpit who have been developed and educated by other congregations, and yet refuse to pay back this debt of love by enlisting and educating some of its own young people?

**5. Work to be  
Done in Local  
Congregation**

a. THE SOCIAL MEETING.

There is no way in which the church can better perform its responsibility, in developing Christian workers, than in maintaining vigorous, enthusiastic social meetings—meetings where a large number of people take part. Every church should, if possible, have full-time preaching. If, however, the social meetings are neglected, it is a blessing sometimes to have a minister for only half time. The usual social meetings, for the church, are the

services held on Lord's Day when there is no preaching service, the mid-week prayer-meeting and the prayer-meeting conducted by the young people. These services may very fittingly be called the spiritual thermometer of the church. The spiritual life of a congregation can not be high unless a large per cent. of the members are praying members and developed into active workers.

*b. THE CHURCH INSTITUTE.* A number of churches have found this a very valuable means in better equipping the workers of the local church. Your State and district workers will gladly render you assistance. Near-by pastors, who have done some part of church work unusually well, should be invited to co-operate. From one to three days may be used very profitably for such an institute. Several churches have conducted them for a week. Emphasis should be placed on the practical work to be done by the church. When arranging for such an institute, care should be taken to present something helpful for every department of the church. The following programme has been given in a number of Ohio churches. It is at least suggestive of what may be done:

#### CHURCH EFFICIENCY INSTITUTE.

##### PROGRAM.

###### *Saturday Evening.—*

The Ministry of the New Testament Church.

The Teaching Function of the Church.

###### *Sunday Morning.—*

The Child in the Midst.

The Responsibility of the Church for Religious Workers.

*Sunday Afternoon.—*

## Conferences:

Bible-school Workers' Conference.

The Church and Pastoral Problems.

Open Parliament.

*Sunday Evening.—*

The Investment of a Life.

The Church under Commission.

c. THE CHURCH SCHOOL. This work was first taken up by Peter Ainslie in his church at Baltimore. The courses were arranged to meet the need of the local church. All of the instruction is given during two evenings of the week. The work has now grown until they have a building dedicated to this work. Workers from several other religious bodies are now taking the instruction. Many of the most active members in the Baltimore Church have been won through this instruction. A similar work is being done by the church in Buffalo. This year eleven different courses are offered. At Louisville the work is a little more comprehensive. All of the churches in the city have combined and organized the Louisville Christian Institute. Two evenings a week are given to this work. Twelve young preachers are now taking the work. Most of these are ministering to near-by congregations. Four such classes are conducted in the Canton Church. There is an enrollment of 257 students. The instruction is given on Tuesday and Wednesday nights, from September until March. Such a school could be organized in any strong church. It would be especially easy to do it in any center of pop-

ulation where we have several strong congregations. The following classes have been satisfactorily carried on: Old Testament History, Gospels and Acts, Epistles, Homiletics, Pastoral Problems, Missions, Church Finance, Child Study, Religious Education, First Principles, Church History, History and Teachings of the Disciples.

*d. THE LAY PREACHER.* (1) *WHAT HE IS DOING.* The world will never be brought to Christ if the regular ministry alone is to do the teaching and preaching. In every church there are from one to a dozen men and women who are abundantly qualified to render real service in this way. In Grand Rapids a young lady teaches a class of young men in her home. She is leading them all towards the ministry. At Bloomington, Illinois, there is a traveling-man who goes out regularly prepared to preach wherever he finds a vacant pulpit. In Detroit, Michigan, lives a railroad conductor who recently filled acceptably one of the pulpits in that city. He teaches and preaches whenever the opportunity is presented to him. At McKeesport a mail-carrier has, during the past year, re-established one church and led two others into fields of greater usefulness. One of the best known churches in America is today being led forward by a man who walked out of a business office to serve that church as assistant pastor. This is all according to the New Testament pattern. Those who established Christianity were fishermen, doctors and farmers. Their equipment was the word of God and a burning zeal for souls. They preached as they worked and they worked as

they preached. They established the churches that later supported other workers. Hundreds of abandoned congregations are to-day testifying to the folly of leaving the spiritual success of the local church in the hands of its employed ministers. The church must be equipped to minister to its own spiritual necessities.

(2) How DEVELOP HIM. The development of such workers invariably has its beginning with some elder or preacher. They will organize a study class looking forward to just such work. Some church boards have organized themselves into such classes. The Bible-school conference for teachers and officers has aided greatly. During such conferences the need of the community is set forth, often with the result that some one will volunteer to begin a new work. The more difficult the undertaking, the more rapidly will the new leaders grow. Many people have been led forward and developed by having personal work outlined for them. After being told what to do a few times, they are willing to launch out for themselves. A church or Bible school having definite aims will develop its workers much faster than where the work is aimlessly done. To-day many such workers are getting an enlarged vision and enlarged equipment through correspondence courses. From six months to a year of such work will bring about a great change in the persistent student. When such courses are taken, the instruction should give definite aid. They should lead the lay preacher into fields of greater service.

**6. Work to be  
Done Through  
Educational  
Institutions**

a. **CHURCH SCHOOLS AND COLLEGES.** Education in this country was first built up by the Church. These educational institutions were to pay their debt to the churches by equipping men and women to fill up the ranks and to take charge of new work. The strongest men on the faculty were those teaching religious subjects. The Bible was the most honored text-book in the curriculum. When instituting new courses of study the need of the religious worker was given first consideration. Financial contributions have been made to these institutions, largely because of the religious workers which they have sent out. These religious workers, from the beginning of the nation, have woven their lives into the fabric of the constitutions and laws of all of our States. To-day the scope of the church school is even larger. We expect its graduates to go back to the local churches and become the leaders in spiritual things. They are to be the efficient Bible-school workers. They are to come prepared to make a hand-to-hand fight with all manner of unrighteousness. If the graduates of a school are not doing these things, it is a sad day for that institution.

b. **THE ATMOSPHERE A CHURCH SCHOOL OWES ITS STUDENTS.** First of all, its teachers should be Christian men who are thoroughly in sympathy with the real interests of the Church. An ungodly man has no more business in a Christian college than he has in a Bible school. Scholarship and degrees are

an asset for a teacher, but they are, nevertheless, a secondary consideration, since character-building is the chief work of a Christian school. Furthermore, these teachers should be men who have done things in and for the Kingdom; especially should this be true of those teaching Biblical subjects. A genuine Christian spirit should brood over every church school. Righteousness should be absorbed by the student out of the classroom as well as in it. Snobishness should not be tolerated. Students should be given recognition for their genuine worth. It is a duty of our churches to keep in close touch with the schools they support, and insist that such ideals are realized. Prof. E. E. Snoddy, of Hiram College, set forth this thought vividly when he wrote: "The closer education is brought to the needs of the common people, the more I find myself in sympathy with it. Especially is this true of Christian education."

c. THE MINISTERIAL STUDENT. The day is not far distant when all of our church institutions will have laboratories for their ministerial students as well as for the departments of medicine, law and physical science. The library and lecture-rooms do not solve the problems that confront religious workers when they begin to do real work. The student's message can not be constructive unless he has done practical work. Preaching to-day is much more than a matter of filling the pulpit twice on Sunday. Preaching must be done in the store, office, factory, home and street every day of the week. During the Middle Ages the preacher was chiefly concerned

with litany; later he was known for his oratory; but to-day his success depends upon his teaching ability. The ministerial student must be impressed with this vision. He is to be in a real sense an educator. His message must be personal and expository. Men can be inspired only after they have been instructed. On leaving school, he should go forth with a glowing fire and not simply with a bundle of firewood. He must go from school prepared to stir, formulate, voice, proclaim and awaken the spiritual life of the community.

*d. YOUR TIMOTHY.* Not long ago I visited a man eighty-four years old who has been a lifelong active church-member. He assured me that nothing in his religious experience had given him such genuine pleasure as the knowledge that he had given financial assistance to A. I. Hobbs. He called him his Timothy. The Antioch Church, in Illinois, has a great rural congregation. They recently dedicated a splendid new building, but they are prouder of a certain great Missouri preacher whom they assisted through school than they are of this building. All kinds of living links are good, but when you get back of a boy or girl and assist him or her to a life of Christian service, you are linking up with the multiplication table. This Missouri preacher recently had four hundred additions to the congregation where he is ministering. This same work may be done by an Endeavor society or Bible-school class. How many preachers and missionaries do you know who came from the homes of well-to-do parents? To invest money in men and women is

just as real an investment as to invest it in a church building. Twenty-five years from to-day your Timothy may be a McGarvey, Duncan or Radford.

#### QUESTIONS FOR REVIEW.

1. What is the lesson to be learned from business institutions?
2. State the present situation and need.
3. State three of our present difficulties.
4. Upon whom does the present responsibility rest?
5. What is the educational value of a social meeting?
6. When are such meetings enjoyable?
7. What is a church institute?
8. What work is attempted in the church school?
9. What subjects are best adapted to this work?
10. What is the lay preacher doing?
11. By what method is he developed?
12. Why must we have educational institutions controlled by the Church?
13. What should be the atmosphere of such institutions?
14. What is the present need of the ministerial student?
15. What is the Timothy idea?
16. Name the subjects for the first ten chapters.
17. Review the questions in Chapter IX.
18. How many religious workers has your church sent out?
19. How much does it give for education?

XI.

THE CHURCH AND EVANGELISM

## OUTLINE—CHAPTER XI.

### INTRODUCTION.

#### 1. PERSONAL EVANGELISM.

*a.* INDIVIDUAL RESPONSIBILITY.

*b.* PHILIP THE INTRODUCER.

*c.* QUALIFICATIONS FOR SUCH WORK.

(1) ALLEGIANCE.

(2) SYMPATHY.

*d.* ITS POWER.

*e.* SOME WELL-KNOWN RESULTS.

#### 2. EDUCATIONAL EVANGELISM.

*a.* WHY NEGLECTED.

*b.* THE PROCESS OF THIS EVANGELISM.

*c.* EDUCATION AND CHRISTIAN CHARACTER.

#### 3. EVANGELISM BY REVIVAL.

*a.* ITS METHOD.

*b.* ITS ABUSE.

*c.* THE NEED OF THE HOUR.

## XI.

### THE CHURCH AND EVANGELISM.

In a former chapter it was stated that the design of the Church was to make known the perfections of God, to conserve and keep pure the revealed Word of truth, and to save the fallen from their sins. The last-named function of the Church is carried forward by evangelism. The word "evangel" means good news. To evangelize is to tell good news. We have also seen that one of the offices of the New Testament church was that of the evangelist. It was his work to go from community to community gathering converts together and establishing them into local congregations. Evangelistic efforts to-day manifest themselves in many forms. State, American and foreign missionary societies have been organized to do this work. Various organizations within the local church are each doing this work in their own way. Many individuals and churches acting independently are going into unoccupied fields. Although evangelism is one of the primary functions of the church, congregations can be found that have not had a single convert during the past twelve months. Likewise, church-members can be found who have been in the church for years, and yet have never led a single soul to Christ. Evangelistic effort is carried

forward in three distinct ways. They are important.

**1. Personal  
Evangelism**

**a. INDIVIDUAL RESPONSIBILITY.**

It is no unusual thing to hear an expression like this: "We support our own missionary. We pay our pastor fifteen hundred dollars a year. We have just carpeted the church." There is always a tendency on the part of the individual to hide himself in the mass. The important thing for each Christian is to look himself over and see just what kind of a Christian he is; to see just what his relationship is to the church. The success of an army is due to the courage and fortitude of the individual soldier. The speed of a fleet of war vessels is limited by the slowest vessel. We should strive to understand "what kind of a church would my church be, if all of the members were just like me." How much money would be paid for missions? What kind of carpet would be put on the floor? What compensation would the pastor receive? It often happens that the church-members who do the most talking about the things that are being done are actually contributing little or nothing towards their accomplishment. In every church too many members have pitchforks and not enough have rakes. They are willing to pitch the responsibility, and the work to be done, on the shoulders of some one else, instead of raking it in to themselves, and, with the assistance that God will give them, do their level best.

**b. PHILIP THE INTRODUCER.** "Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets wrote,

Jesus of Nazareth, the son of Joseph." "Where is thy brother?" is a legitimate question to be asked of every man and woman. The record tells us that Philip said, "We have found the Christ," and that he brought Nathaniel to Jesus. This is the greatest discovery that any man can make. In this world we find things by looking for them--be it money, a friend or a Saviour. Andrew knew the Messiah by his conduct. The world to-day is to know him by your conduct and by mine. Andrew expressed his appreciation of having found Jesus by the enthusiasm he manifested in introducing others. The motto of the Salvation Army is, "Saved to Serve." This is a most worthy motto. It should be the motto for every Christian. The greatest joy that comes to a Christian life comes by doing and not simply by being a Christian. Andrew worked with imperfect knowledge. He simply proclaimed the facts as he knew them. He was a lay preacher. The wonderful spread of Mohammedanism throughout the world is due to this very fact. Every Mohammedan convert feels impelled to introduce others to his religion. The service Andrew rendered was easy. He simply told what he knew. This was done with a single sentence. He delivered his message to but one man. As you read the New Testament, you will be impressed with the emphasis that is laid upon one thing. It was one sheep that had gone astray. It was one coin that was lost. It was one son that had wandered away from home.

*c. QUALIFICATIONS FOR SUCH WORK. (1) ALLEGIANCE.* When becoming a Christian it is ex-

pected that every one will swear allegiance to the Author of their salvation, to the King of kings and Lord of lords. It is expected that every one will put supreme trust in this King, and that all of their lives will be shaped according to it. God can use us only as we trust him. This is true in every business and in every profession. The doctor, the lawyer and the preacher succeed only in so far as they can inspire the confidence of others. By this act of allegiance God expects us to so conduct ourselves that he can count on us at any time. We go to God with assurance, asking his aid in time of need. The question for you to settle is, Can he come to you with the same confidence when he is in need? It is considered a disgrace, in the business world, for a man to fail to keep his promise. Do you feel the same concern for the promises you have made God as you do for those you have made your friends?

(2) SYMPATHY. It is literally true that the world is dying for a little bit of love. Genuine sympathy is very rare. It is manifested by the widespread indifference on the part of thousands of Christians, by their utter disregard of the spiritual needs of those about them. Genuine Christian sympathy will always manifest itself by that which we do for the needs of those about us. It is said of Christ that he emptied himself in order that he might make possible our own redemption. Personal selfishness is the great bar to genuine sympathy. Christ had compassion on those about him who were weighted down with sin and physical affliction. His

sympathy went out to them because he had a sincere desire to be of assistance to them. Many of us seem to think that when the cross gets heavy and when we find ourselves submerged with our own spiritual problems, that the only way to get relief is to cease to think of others and center our attention on ourselves. The burden will never get light until we raise our eyes and see the needs of others. This sympathy is a matter of cultivation and growth. Each day we should make a supreme effort to make a definite contribution to some one who needs us.

*d. Its Power.* The simplest and most direct method of evangelism is for Christian people to go to those who will not come to church, and talk to them about the Kingdom of God. When the world refuses to come to church, then the church must go to the world. It is much easier to support an evangelist with your money than it is to do the work yourself; but, by so doing, there is a tremendous loss in your spiritual life. Every congregation ought to have as many evangelists as it has members. Every one can speak a kindly word to some one out of Christ. The direct, man-to-man method is the backbone of our modern industrial enterprises. The value of your Christianity must be presented and argued if you would have others enjoy the blessings that are yours. Beecher once said: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation."

*e. Some Well-known Results.* When Moody

and Sankey were holding their meetings in London, they took a drive one Saturday afternoon to Epping Forest. While there, several Gypsy boys gathered about the carriage. After talking to them for some time, Mr. Sankey placed his hand upon the head of one of the boys and said, "May the Lord make a preacher out of you, my boy." To-day that boy is known as "Gypsy Smith." A young man, who had been drunk for several days, was sitting on a park bench contemplating suicide, when a companion came by and asked him to attend a temperance lecture. After much persuasion, he consented. The lecture was a very eloquent and convincing appeal. As a result, this young man signed the pledge. He afterwards became the world's greatest temperance worker—John B. Gough. A Christian young man introduced the subject of religion into the correspondence he was having with a boy friend. At first the subject was ignored, but it began at once to bear fruit. After some time this young man came to Christ. He later became one of the world's most active Christian workers. This young man was Henry Clay Trumbull.

**2. Educational  
Evangelism**

a. WHY NEGLECTED. Many parents seem to take it as a matter of fact that it is necessary for their boys and girls to go into sin before coming into the church. This is a false standard. By following it, many a father and mother have had their hearts broken. It is neglected because, in the salvation of the world, the boys and girls seem to be overlooked. When our evangelists send in their

reports, it is the usual thing for them to state: "All adults but a few;" or, "Mostly adults." What about the children of that community? Has it not occurred to them that if the children be taken care of for a few years, there will be no adults to convert? They will all have long ago been gathered into the Kingdom. In our Bible schools there are too many teachers teaching without a purpose. The purpose of religious instruction is to lead the child to Christ. Seldom does it enter into the thoughts of thousands of our religious workers that this is so. It still happens that few churches have made provisions for the children. The great majority of our church officers think more of the church furniture and carpets than they do of the souls of the children. If you will canvass the results of the average revival meeting, you will find that fully fifty per cent. of the sinners come from Christian homes. Is that consistent? Is that the best that we may expect and realize from the nurture and culture of Christian parents, teachers and preachers?

*b. THE PROCESS OF THIS EVANGELISM.* This evangelism takes the child from the cradle to the grave without having him spend needless years for and with the devil. In our rose gardens we know when to expect the rose. On our farms we know when to expect the clover, corn and wheat. This is also true in spiritual things. We know when the child-life reaches out for God. A child that has received spiritual instruction and nurture will always do this between the ages of nine and thirteen. These children are not sinners. They are

children coming into their Father's house. This is the natural thing for them to do—just as natural as for roses to bloom in June. Staying away from and out of the church is the unnatural experience for them. Helen Keller recently wrote that being properly born was half of life's battle. It is just as true in spiritual things. Flowers that bloom in the hothouse soon shatter their petals. Christians that are made at a time of intense excitement, or when unusual pressure is brought to bear, always find that there is an equal reaction when this excitement and pressure have passed away. Educational evangelism keeps the results of its process gradually growing in grace and in the knowledge of the Lord.

*c. EDUCATION AND CHRISTIAN CHARACTER.* Our character is formed by following ideals. We become that which we think. When a Bible truth has been securely lodged in the heart of a child, it begins at once to take root and to bring forth fruit. We need not be alarmed because there are not so many great evangelists as there were in former times. Now the church and Bible school are striving to keep themselves in such spiritual condition that they do not need a revival. This evangelism uses the Bible school, study classes, young people's societies, classes in psychology and pedagogy. It works quietly, but with a purpose that is wide and deep. It seeks to co-operate with all of the services of the church and the nurture of the home. It has nothing extraordinary or sensational to present; yet year by year it adds a great

number to the churches that make use of its methods. Education is not the acquisition of knowledge, but the unfolding of the life and the spiritual adjustment of the individual. A good Christian is a spiritually adjusted Christian. He creates no friction. The history of Christianity is the history of the reducing of social and economic friction by the process of Christian education.

### 3. Evangelism by Revival

a. **ITS METHOD.** If the two former methods were used effectively, there would be little or no need of this one. They are the methods of the New Testament. They are the methods of Christ. This method of evangelism is intended to stir, to its depth, the church and community where it is carried on. It makes its primary appeal to fear, hope and aspiration. Its emphasis is invariably placed on the emotions. Its sermons, illustrations and songs are arranged for that purpose. This appeal is made in order that a great number of people might be moved into the church *en masse*. This method is intended to wake up the hardened and indifferent. These classes are found everywhere because the church fails to do its duty twelve months in the year. There are Protestant bodies that will not average as many converts during the year as they have churches. There are thousands of congregations that never expect any one to unite with them except during a season of revival meetings.

b. **ITS ABUSE.** The great majority of evangelists are godly men thoroughly equipped to do this much-

needed work. There is, however, a growing number of men entering the evangelistic field because they can not make good as pastors, or find themselves unwilling to adjust themselves to the growing responsibility that is being placed on the shoulders of our pastors. This method of evangelism is becoming professionalized. The expression "evangelistic company" does not savor of the Kingdom of God. It has too much of the materialism of our age in it. Scores of churches are looking to these revivals to do the work that the church-members ought to be doing. They are also looking to them to bring them financial relief by bringing into the church a number of people who will assume heavy financial obligations. These meetings often open the doors for all kinds of sensationalism and abuse. They also have a tendency to lead the people to depend on methods, and not on God, for spiritual results. Touching stories, and not the word of God, are apt to have the prominent place in the sermons delivered.

c. THE NEED OF THE HOUR. There are, no doubt, many such needs; but with the Church there is surely no greater need than cutting loose from our base of supplies. Our State, American and Foreign Missionary Societies are doing a splendid work, but they are bringing us to the point where our young people feel that if they are to become evangelists they must be sent out by some such body. We need to have the volunteer spirit re-emphasized. Who sent out the New Testament evangelists? Who supported Timothy and Titus during

their evangelistic campaigns? What did our missionary evangelists do for their support before the societies were organized? The nations of the world and our heavenly Father want men and women who are to go everywhere to evangelize the world. The how has always taken care of itself. We want evangelists in all of the States ready to go to the churches and communities where they are most needed, and not where it is possible to get the largest number of converts. We want a multitude of them who are willing to leave their reputations with God instead of with men. We have them, but we must have ten for every one that is now engaged in this work on the firing-line.

There never was a time when a consecrated evangelist could do so much as now. Doors that were closed a few years ago now stand wide open. There was a time when prejudice kept people from hearing the whole gospel proclaimed. Now it has all but passed away. The need of the hour is for men who will "endure afflictions." The need is for men with sufficient courage to proclaim the New Testament message and with love enough to draw all men with that message. The need is for men with sufficient insight to realize that the neglected communities and the weak churches demand the services of the strongest evangelists. The need is for men who will keep in sympathetic touch with the churches they establish until these churches are well grounded.

## QUESTIONS FOR REVIEW.

1. What does the word "evangel" mean?
2. Why is there an individual responsibility?
3. What personal lesson do we learn from Philip?
4. How is a Christian to show his allegiance to Christ?
5. Why is sympathy, for those we would help, necessary?
6. What is the power of personal evangelism?
7. Mention some well-known results.
8. Why is educational evangelism neglected?
9. How is this evangelism carried on?
10. How is education related to Christian character?
11. What is the true end of all education?
12. What is the method of evangelism by revival?
13. Why does this method often fail?
14. What is the need of the hour in evangelism?
15. Give the titles of the eleven chapters studied.
16. Review the questions in Chapters VIII., IX. and X.
17. Name a helpful thought gained from this chapter.

XII.

THE CHURCH TRIUMPHANT

## OUTLINE—CHAPTER XII.

1. THE END SOUGHT.
2. THE CONFLICT.
3. DEATH.
4. THE RESURRECTION OF THE BODY.
5. THE LAST JUDGMENT.
6. THE REWARD OF THE RIGHTEOUS.
7. IMMORTALITY.
8. THE SUNLESS CITY.

## XII.

### THE CHURCH TRIUMPHANT.

#### 1. The End Sought

The Church of Christ is the only institution on earth whose history transcends all time. It is the only one whose influence broadens and deepens with the passing years, century after century. Our Lord said that all power in heaven and on earth had been given unto him. This claim of universal dominion has been going into fulfillment ever since this statement was made. The Church, in its infancy, overthrew the power of the world kingdom —Rome. The Church laid the foundation of the Germanic Empire. It also led to its destruction. The Church was the basis of the civilization of all European nations. It was the corner-stone of our own republic. All nations have prospered as they have lived up to the standard of righteousness set forth by the Church. All this is not theory, but an historic fact. The Kingdom of Christ never had but one ultimate end; that was a Kingdom of universal supremacy. All its hopes and prophecies make this glorious consummation the ideal for every Christian. The Church may falter at times and in places, but there is always an advance somewhere along the line. The general direction of the movement is always forward.

**2. The Conflict** The conflict between righteousness and wickedness began in the Garden of Eden. When Adam fell, all men passed under sentence because of his transgression. A threefold death was pronounced. Spiritual death brought about a separation from God. The sinners were banished from the Garden. Their very natures were enveloped in misery, wretchedness and pain. "For the mind of the flesh is death, but the mind of the Spirit is life and peace" (Rom. 8:6). The Scriptures also plainly teach that there is a relation between sin and the death of the body. Through sin there came a disorder in our fleshly appetite. The sin of death is at work in our bodies. This death loses its terrors for the Christian. Death is swallowed up in victory. The third death that sin brought is eternal death. In Revelation it is called the second death. This death is not only a punishment for actual transgressions, but also for the rejection of the gospel. The rejection of Christ is the unpardonable sin. From the days of Eden until now, this conflict has been carried on. It shall continue until the consummation of the ages. The Church is God's organized army to wage this conflict. No man can stand on neutral ground.

**3. Death** When a Christian, a member of Christ's body, faces this inevitable hour, he can say, "O death, where is thy sting? O grave, where is thy victory?" It is not death, but the act of dying, that makes us afraid. Just as we would find it impossible to hold our hand on a glass cage, while a serpent strikes on

the other side, so we can not come to death without hesitation. We die so that we may live the more. After we have entered into our reward, we shall realize how little need there was of fear. To return from it would be death indeed. The only preparation that we can make for death is a faithful, righteous life. Colton has said that death is like thunder, in that we are alarmed by the sound of it and that it is formidable only from that which preceded it. We should face death with joy when we realize that we are passing out of a life of darkness and mystery into a life of light and knowledge. Death, to the Christian, is not paying a debt, but rather like collecting a note that is overdue. That which was worthless is exchanged for that which is beyond value. All who are prepared to live are likewise prepared to die. If the rewards of immortality were as well understood as those of life, men would cease living so great would be their desire for death. Milton says that death is the golden key that opens the palace of eternity. All men must meet death in one of three ways—either as a friend, enemy or stranger. If as a stranger, death is the victor. If as an enemy, then he must be overcome. If as a friend, he is then to be entertained. How will you meet it?

**4. The  
Resurrection of the  
Body**

Our redemption is completed by the resurrection. This redemption has reference to the body as well as to the Spirit.

In the Old Testament, Isaiah, Ezekiel, Daniel and the author of Job made reference to it. In the

New Testament there is a general recognition of it. The resurrection of our bodies is compared to the resurrection of the body of Christ. Death is necessary for a resurrection. Just as the seed that is planted must die in order that new seed may grow, so our bodies must die before a glorified body can be raised by a resurrection. Paul tells us that the difference in the bodies is as the difference between the natural and the spiritual. The life we now live extends beyond the grave. By means of our resurrected bodies, our individuality is likewise thus extended. Luther says that our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime. The resurrection of our Lord is a reality that is also offered to his redeemed Church. Our promise is that we shall be like him. It is part of our reward.

##### **5. The Last Judgment**

As a thief comes in the night, so shall the conflict end. Suddenly the King shall appear and call upon all to render an account for the deeds done in the body. He shall say to those who have wrought righteousness to those in his Church, "Come, ye who are blessed of my Father." The gates of heaven shall be open for them. The redeemed of all the earth shall gather upon the right hand of God. At this time human nature will attain its utmost height. The image of God will be fully realized. The Church, the bride of Christ, shall enter in with him into the place prepared for it before the foundations of the earth were laid. There will also be, at that time of separation, those

who have ignored the Son of God. Those who have blasphemed his holy name. Those who have wrought evil. Those who have persecuted the Church. He shall say unto them, "Depart from me, I never knew you." They shall be banished into outer darkness. They shall be forever separated from the love of God. Their own deeds shall have weight to drag them down. The responsibility shall rest upon them if the Church has done its duty in striving to redeem them. There shall be no returning, for there is a great fixed gulf. In 2 Peter, and the third chapter, we learn that this judgment is at the end of the world. Here he says: "The heavens that now are, and the earth, by the same word have been stored up for fire being reserved against the day of judgment and destruction of ungodly men." At this judgment, Christ is to be the Judge. Into his hands the Father hath committed all things. The time of this judgment is unknown. This judgment is to be final. With it the mediatorial Kingdom of Christ shall come to an end. This judgment represents the end of the divine economy looking toward the redemption of a lost world. The Church shall then have done its work. At this judgment we have the final manifestations of God's condemnation of sin. The decrees given at this judgment are to last forever. They are final for all men.

**6. The Reward of  
the Righteous**

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them,

heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." Here shall stand the Church of Christ: they who are joint-heirs with the Son of God. The blessedness of the vision of God shall be theirs. "We know that if he shall be manifested, we shall be like him, for we shall see him even as he is." Here the righteous shall have fellowship with the Lord forever. Here the righteous shall realize the complete indwelling of the Divine Spirit. The spirit of man and the Spirit of God shall be one in desire and expectation. All will be united in one harmonious spiritual empire. Here shall be realized completely both the individual and social ideals of trust and brotherly service which, in this world, are only dimly anticipated. Here we shall have the conscious fellowship of God, and realize the same Fatherly care that characterized the life of our Lord while he was here with men. Here the final goal of the Christian life shall have been realized. This shall be the consummation of that far-off divine event when Christ shall surrender again his authority to the Father, that the Father might be the All in All.

**7. Immortality** Jesus said to Martha: "I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11:25, 26). It is also written: "God is not the God of the dead, but of the living." Throughout the Old and the New Testaments there

is the bold, confident assurance of immortality. It is also important to note that among all the nations immortality is either assumed or definitely taught. Our daily religious experiences demand immortality. We have longings that are not, and can not be, satisfied in this life. Our spiritual lives are such that they demand an eternity in which to be educated and developed. God has also implanted, in each of us, a longing for a life hereafter. All of our physical desires are satisfied. It is unthinkable that this, the highest of our longings, should not be satisfied. The most self-evident fact of human experience is the fact that back of all experience there is a moral system. A system in which right always prevails. A lifetime is too short for this system to work out its inevitable results. Hence immortality is demanded. Those who hope for no other life may very fittingly be said to be dead in this one. "To assure us of the future existence of the good, in a state of glory and blessedness and in bodies changed from mortality to immortality, each of the three great dispensations has had its instance of translations from earth to heaven. The Patriarchal in the person of Enoch, the Jewish in the person of Elijah and the Christian in the person of Christ." Theodore Parker says: "The dust goes to its place and man to his own. It is then that I feel my immortality. I look through the grave into heaven. I ask no miracle, no proof, no reasoning. I ask no risen dust to teach me immortality. I am conscious of eternal life." The hope of another life is the prompting of divinity.

**8. The Sunless  
City**

"And the city hath no need of the sun, neither of the moon to shine upon it, for the glory of God did lighten it, and the light thereof is the Lamb." A city without shadows, for even the suggestion of darkness is taken away. In this city there is no temple. It is a city that needs no church. It is a city that is a church. The Lamb is the temple thereof. It is a city where the gates are never shut—where there is no fear; where no unclean things shall enter. It is a city where there shall be no tears; where the marks of all suffering shall forever pass away. A city where death shall be unknown. A city in which the mourners shall never walk about the streets. A city wherein good-bys shall never be said; where the salutations of all of the people shall always be "Good morning." Pain shall not be in that city. No sad hearts or aching bodies shall be there, for the first things shall have passed away. Here there shall be no more curse. Here the servants of the Lamb shall see him face to face, and his name shall be on their foreheads. In this city there shall be no more night, for the Sun of righteousness shall be there forever. In this city there shall be no thirst, for the Lamb shall give, to all that are athirst, of the fountain of the water of life freely. It is a city that lies four-square. Its wall is of jasper. Its streets are of gold. The precious gems of immortal life that we lose in this world are, in this city, made up into everlasting jewels.

### QUESTIONS FOR REVIEW.

1. Give the subjects of the twelve chapters.
2. Review questions on first eleven chapters.
3. What is the end sought?
4. State the threefold punishment for sin.
5. What should be the Christian's attitude towards death?
6. How must death be met?
7. Why is redemption complete in the resurrection?
8. State purpose of the last judgment.
9. State three things that will take place.
10. What is the reward of the righteous?
11. What is "that far-off divine event"?
12. Name some proofs for immortality.
13. State five things about the sunless city.
14. State the most valuable truth you have learned.









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